

America

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A CATHOLIC REVIEW OF THE WEEK



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Grailville's valiant women

They toil not when they spin

JOSEPH T. NOLAN

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British Catholics and the Labor Government

A word from the "inarticulate" Catholics

BERNARD SULLIVAN

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in

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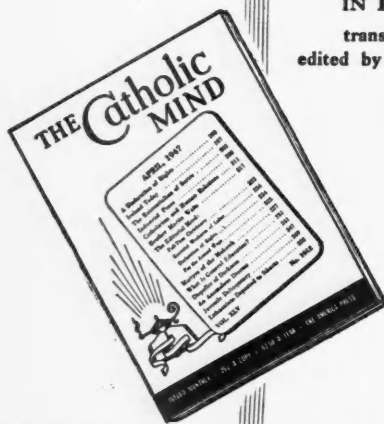
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Comment on the Week

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A new era in Europe

It is impossible to read the report of the sixteen-nation conference on European recovery without a quickening of the pulse and a lifting of the heart. The breath of life runs through it, and the promise of a new Europe. After the weary, weary columns of political wrangling that have made our newspapers so depressing in the last months, here is page after page devoted to the theme of reconstruction. It is a sober document, but a hopeful one. The conference itself was unique in the speed of its organization, the sincerity and earnestness of its members and the substantial harmony of its workings. Convening on July 12, it presented on September 23 a report which envisages a Europe back on its feet four years from now. It has done more than that; it has taken the first, decisive step away from the old, divided Europe, and towards a new, united Europe. Always one in its basic Christian culture, Europe now can become one with a unity it has never known before. Austria, Belgium, Denmark, France, Great Britain, Greece, Iceland, Ireland, Italy, Luxembourg, the Netherlands, Norway, Portugal, Sweden, Switzerland and Turkey—they all sat down together to do what never had been attempted before: to draw up a common plan for feeding, clothing and sheltering their people and assuring them the essentials of a decent human livelihood. Secretary of State Marshall's Harvard speech of June 5 had touched off a European miracle. He offered American aid if Europe could show that it was really capable of recovery. The report of the Paris Conference shows that, as far as human prudence can foresee, Europe can and will recover. But it will be a new Europe, a Europe, we may hope, under God, purged of the folly that has so often marred its glories by the senseless spilling of brothers' blood.

Embattled Attlee Government

Call it a coincidence—for that is what it is—the sharpest opposition to Britain's Labor Government proceeds from extremes of Left and Right. The world over, but more especially in Britain and the United States, die-hard conservatives and revolutionary Communists are united in blaming Britain's woes on the Cabinet presided over by Clement Attlee. To the Communists and their fellow travelers the Labor Government is too timid in its program of nationalization and too subservient to American capitalism; to the conservatives, its planning and welfare schemes have strangled enterprise and sacrificed recovery on the altar of bureaucracy and red tape. To offer a serious rebuttal to the Communists, whose criticism reflects more the needs of Soviet foreign policy than it does a concern for the welfare of Britain, is scarcely necessary. To the Colonel Blimps and Colonel McCormicks, British supporters of the Attlee Government point out that some of the causes of Britain's serious

plight arise from circumstances over which the present regime has no control, such as last winter's severe cold, this summer's exceptional drought, the strain of World War II on the nation's physical and moral resources, and the run-down condition of the transportation system as well as a large part of the industrial machine. Indeed, for the obsolete techniques of the coal and textile industries, say these defenders of the Attlee regime, the blame rests not on the Labor party but on the Colonel Blimps who refused to plough back enough of their earnings into new machines during the 1930's. That the Labor Government has made some mistakes they are prepared to admit; but they feel that these mistakes, under the new emergency program, will be quickly corrected. As for the rest, if the Colonel Blimps and Colonel McCormicks have an alternative program for British recovery let them come forward with it. Until that time, say the Labor Government's supporters, they ought to stop confusing the public with demagogic generalities, since these happen to be playing directly into the hands of Moscow.

Directed Employment

In recent weeks the Attlee Government has moved on two fronts to meet criticism directed at perhaps its most vulnerable spot, namely, its alleged coddling of organized labor. At the recent convention of the Trades Union Congress in Southport, Ernest Bevin told the delegates in his usual forthright way that Britain could surmount the postwar crisis only by hard work, which meant that there had to be an end to feather-bedding and make-work practices which grew up during past periods of depression and unemployment. Most of the leaders accepted the admonition in the grim spirit in which it was given, and are striving at the present moment to convince their followers that to work hard does not mean, as it so often has meant in the past, to work themselves out of a job. The second approach to increased production from the labor force is the Control of Engagement Order which goes into effect October 6. After that day no worker seeking employment will be able to secure a job except through a Labor Exchange. In no other way could the Government be certain that the export industries would be fully manned. The order does not apply to women with children under fifteen, nor to those taking jobs in managerial or professional capacities. Certain workers—in agriculture and mining—are frozen to their present industries, but not to their present jobs. These they may still change at will, providing that they remain within the industry. No one in England expects, despite the drastic nature of the law, that there will be a great deal of forced direction of labor; as the non-essential industries slow down for lack of materials, the workers are expected to transfer voluntarily to other jobs, which, for the most

part, will be near their present homes. It is significant of the serious state of affairs in Britain that organized labor has accepted the Control of Engagement Order gracefully, if not very joyfully. Good effects should be noticeable within the next few months.

Nations united at Mass

More than two-thirds of the member nations (39 of 55) constituting the United Nations General Assembly, and more than three-fourths of the population of the earth, were represented at a Solemn High Mass of Saint Matthew, Apostle and Evangelist, offered in New York's Cathedral of Saint Patrick on Sunday, September 21. Celebrating the Mass in behalf of the Mystical Body of Christ, and invoking in its name the blessing of "God Omnipotent, Father, Son and Holy Ghost" upon the "deliverations" of the Assembly sessions, Franciscan Father L. J. C. Beaufort, UN delegate from the Netherlands, thus sublimely and simply opened once more our new, noisy and distraught "Town Meeting of the World"—with prayer. Corporate and public prayer. Prayer of adoration, atonement, gratitude and "recommendation" or petition. Prayer for peace, for the triumph on earth of the "purposes and principles of the Charter," through the continuing redemptive Sacrifice of the Prince of Peace. There is no means of telling, nor indeed any special need to know, how many of the national delegations present at the UN "Red Mass," and of the nineteen absentees, actually offered the Holy Sacrifice for their people with their priest. Communicants of all the great religions of the world were there, and some doubtless knelt before the Altar of the Most High in obedience to the call of courtesy or protocol. But whether they participated actively or passively in the Sacrifice of unity and peace, the United Nations here gave us evidence official, plain and heartening, as Monsignor James Griffiths, chancellor of the US military ordinariate noted in his sermon, that for all its lower-level squabbling on "procedures and jurisdiction," one world of common men does "tacitly and humbly acknowledge that we are all sons of a common Father and brothers of one another." When this tacit avowal becomes explicit in our treaties and treatment of one another, our peace will be the blessed work of justice.

Petkov dies for Bulgaria's freedom

Bulgaria's foremost patriot, and idol of the Bulgarian people, Nicola Petkov, was hanged in Sofia for a crime

he never committed. Petkov was no collaborator, or traitor to his nation. He had a unique record as an indomitable fighter for Bulgaria's freedom. For years he opposed the regime of the Bulgarian kings, defending the rights of the common people, who affectionately referred to him as "defender of the peasants." During World War II, into which Bulgaria was unwillingly dragged by the then-powerful Nazi Germany, Petkov was persecuted by both the Gestapo and its Bulgarian supporters with a ferocity unsurpassed in the annals of any police. At the height of the Axis success, Petkov was the first to collaborate with the communist-dominated underground in Bulgaria. In 1944, he was among the first to sign armistice terms with the Soviet Government. But when a new and brutal tyranny was imposed from Moscow, Petkov was the first to oppose it with all his might and resources. He refused to join the phony "Fatherland Front," a communist Trojan Horse and a creation of the Politburo; instead, with his Agrarian Party, he began to wage an unequal fight for a free Bulgaria. In his speeches in the Sofia Parliament, he openly called upon the Bulgarian people to oppose the communist tyranny, and specifically the government of George Dimitrov—a Soviet quisling, for twenty years a citizen of the USSR. Petkov's popularity alarmed the alien commissars, upheld by military might. They decided that he must go. A "conspiratorial plot," was engineered. A few of those arrested "confessed," implicating Petkov and his entire Agrarian Party in a non-existent act of "treason." Petkov's actual arrest meant nothing, since he was convicted long before that event. During the trial, characterized by the U. S. and British Governments as a "travesty of justice," Petkov not only denied his "guilt," but challenged the competence of the communist court to try him. Protests and appeals to Sofia and Moscow by this country and Britain were coldly rejected. So Petkov died. His death, it is certain, will not be the last to mark Bulgaria's bitter road to freedom. The Bulgarian people know that Petkov died defending that freedom. They will continue to follow his lead until the last of the quisling commissars returns whence he came.

Anti-American campaign in Europe

One of the side-line strategies of the Soviet Union, in its present rivalry with this country, is a carefully conceived and sternly pursued defamation campaign against the United States and its political institutions. Even before the challenging speech of Secretary of State Marshall to the United Nations General Assembly, Russian agents throughout Europe were busy for months in spreading propaganda among the peoples in and outside the sphere of their control. The Truman Doctrine and the Marshall Plan became targets of sustained attack by radio, press and official pronouncement in Finland, Poland, Czechoslovakia, Rumania, Hungary, Albania, Yugoslavia, Italy, France and elsewhere. From the outset, the U. S. effort to help Europe was simply dismissed as a pipe dream and an undertaking incapable of realization. Apparently Moscow is now willing to admit that the objectives of the Marshall Plan are realizable. Wherefore the anti-Ameri-

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can line has undergone another switch. European peoples are told that U. S. assistance, as envisioned in the Marshall Plan, constitutes a thinly disguised plot to subjugate Western Europe's economy to the "monopolistic capitalism of Wall Street." Although there are numerous variants in this anti-American slander—due to local emphasis in each particular country—the chief inspiration and source comes, naturally, from Moscow. *Humanité* in France, *Scnteia* in Rumania, *Glos Ludu* in Poland and *Rudé Pravo* in Czechoslovakia are the principal organs of the defamation campaign. United States officials who watch closely the Soviet-inspired propaganda against our country are not inclined to belittle the possible consequences. Without trying to refute slandering distortions, U. S. diplomatic missions place reliance on appeals to intelligent individuals in foreign countries. Exhibits of photographs and documentary films of American life are very popular in Europe. Definite demands by our diplomatic agents for such material are being made from abroad. They want positive action in combating the communist anti-American campaign among people who otherwise have manifested a belief in our democratic way.

Democracy's divided house: Italian hopes

On the technical plane of practical politics and social planning it has been clear from the earliest days of the anti-fascist Resistance that only a Marxian hair's-breadth separates Europe's Christian Democrats from the right-wing Socialists immediately to their left (Cf. "Requiem or Reunion for Socialism?" *AMERICA*, November 2, 1946). Though American labor and the American press generally continue to write off or patronize the marching CD movement most unfairly as a heterogeneous "clerical" concentration of "moralizers," Socialists all over Western Europe who have squirmed out of the Red net with their democratic parliamentary decencies intact know better. Stubborn moralizers themselves, they have come slowly but surely to realize that their patriotic duty and professional future both lie in the direction of a loyal working alliance with Christian Democracy, eased by a truce on ideological feuding, in a common effort to stabilize the political and economic structure of the state against the danger of direct-action seizure of power by the Communist Left and passive resistance by the unregenerate Right. At Milan on August 20 Giuseppe Saragat, leader of Italy's right-wing Socialists, who hold a precious fifty-vote balance of power in the Constituent Assembly, gave Premier de Gasperi's present CD government, which they have hitherto refused to support, an all but clean bill of health, approving heartily its foreign policy and moderately planned economy "as advertised abroad," and objecting only to the CDs' dallying at home with the remains of "liberalism in matters of finance." The lone question still at issue between Saragat's group and Italy's major party is the prudence or otherwise of complete nationalization of essential industries and utilities as against the CD preference for mixed social control. With agreement in other political areas almost complete, that issue was never important enough to justify the parliamentary schism which dispatches from Rome this week

give us reason to hope will soon be amicably and "democratically" healed.

... and German hesitation

Germany's Social Democrats have been slower than their opposite numbers in Italy, France, Belgium, Holland and Austria to break the ideological and strategic links which threaten to chain them to the communist chariot. Dr. Kurt Schumacher, German Socialist leader now attending an AFL convention here, will be hard pressed to explain to his democratic hosts the capitulation of his party to the Communists in the Soviet-occupied zone, its constant losses to the Reds in the Ruhr, its unrealistic hold-out for concentrated state control of heavy industry in the new Reich a-borning, and its obstinate refusal to rally to middle-way proposals for political and economic decentralization embodied in the platform of the Christian Democratic Union. The CDU is the largest, most moderate and self-possessed of all the German parties today. It has huge, active majorities cooperating with occupation authorities in the American and French zones as in the British-occupied Ruhr, with Jacob Kaiser's slightly smaller contingent solidly organized for Berlin and the Soviet zone. It has come out squarely for "the liberation of German economy from the domination of private capital," but stops short of the other darling design of doctrinaire Socialist theory, absolute economic control by a unitary state power. At the Recklinghausen CDU convention in late August, Dr. Konrad Adenauer, president for the British zone, invited the faction-ridden Social Democrats to political collaboration, rather than coalition, in the rebuilding of a vigorous German democratic unit for United Europe's new home. "The unity of the Reich must be rescued," he said, "but Germany must be democratic and must have a federal structure. . . . The Weimar Republic suffered great damage as a result of coalitions formed at any price. . . . The political leadership of a majority party and non-destructive opposition by a minority party should be preferred." German Socialism's democratic right wing should hesitate no longer. Fresh and painful experience to the South and East points up the old warning that a divided house will give democracy no sympathy and support from abroad, and no protection against attack by totalitarians at home.

Donohue bill on housing for veterans

Had the Seventy-Ninth Congress or, for that matter, the first session of the Eightieth, passed the Taft-Ellender-Wagner general housing bill, we should by this time have had a long-range program well under way. The legal provisions and the administrative organization would be such that builders, financiers and city housing officials would know what to expect. Instead, the state of emergency continues, with a permanent, comprehensive program still well in the future. Meanwhile various programs are being suggested whereby recurring crises can be met on local, State or Federal levels. One recent proposal, contained in the Donohue bill (H.R. 3565) merits special attention. The bill's objective is to provide 200,-

000 multiple-dwelling units for veterans at rentals of \$35 to \$45 a month—a laudable goal. The means, to say the least, are doubtful. So far, public housing officials, real-estate men, builders and those acquainted with the problems confronting the construction industry, have not waxed enthusiastic. The bill, evidently intended to steer a middle course between public housing and free enterprise, provides for fifty per cent Government second mortgages on housing units in the category mentioned above. These long-term “subsidy loans” would be available to private builders as well as municipalities. But the bill’s shortcomings are many. It attacks the problem on a piecemeal basis, neglecting evident public-housing needs and also the middle-income group. It by-passes existing Federal housing agencies and puts control of loans under Veterans Administration, which lacks experience in this difficult field. It leaves untouched the questions of housing research, training of skilled workers, lowering of materials costs, correction of antiquated building codes. Instead, we need the over-all approach of the Taft-Ellender-Wagner bill, which covers the above needs and some others besides. The T-E-W bill was the outcome of several years of careful study and meets with wide approval, only a few construction interests remaining in opposition. Were it passed, we would have no need for emergency measures which appeal to special groups but do not meet the basic problem; or, if occasional emergency measures were needed, we could see them in full perspective. Until a genuinely satisfactory national program is enacted, it serves no purpose to accept such substitutes as H.R. 3565.

Home Missioners of America

A great and richly deserved joy must have come to the heart of the Rev. W. Howard Bishop, founder of the Home Missioners of America, as he learned on September 20 that the Holy See had authorized Archbishop McNicholas of Cincinnati to approve the society as a diocesan institute. The society is made up of priests and brothers who do not take the vows of the religious state, but live a community life after the manner of the Maryknoll Fathers. Father Bishop, with his companion, the Rev. Raphael A. Sourd, returned recently from Rome, where the Holy Father blessed the work of their community. The foundation represents the study, thought and planning of over thirty years by Father Bishop in his devotion to the problems of rural life and rural missions in the United States. From Carroll County, Maryland, where he was pastor of Clarksville for many years, his vision reached out to the 3,000 or so counties in the United States, half of which are without any resident priest. Ten years ago the Home Missioners of America began their work in the Archdiocese of Cincinnati, in order one day to service these spiritually abandoned areas, many of which are near our greatest cities. Today there are eighteen priests, twenty-two seminarians and five brothers in the growing community. The foundation marks an epoch—delayed, alas, ever so much too long—in the history of the Catholic Church in the United States. Before it there unfolds a radiant prospect of noble work in the harvest of souls.

Fiorello H. LaGuardia

Though he was for a time a member of Congress, and from March to December, 1946 the Director General of UNRRA, Fiorello H. LaGuardia’s *carte de visite* to posterity is his record in the three terms he served as Mayor of New York. Few there will be to deny him greatness in this office. The adjectives “dynamic,” “aggressive,” “tireless” and “competent” fit him well. He seemed to love the uproar of controversy, fighting outspokenly for his policies over the radio, in the press, on the public platform; and he won his way much of the time. There were occasions when he played the opportunist and made bad mistakes—on the communist issue in the American Labor Party, on applying UNRRA policies in Yugoslavia. His more substantial accomplishments were his success in giving New York an honest government, administered for the most part by men chosen on a non-partisan basis for their competence and integrity; the purchase and unification of the rapid transit system; his setting up of the Mayor’s Committee on Unity, which, with his strong and consistent support, performed outstanding services to the community. These are honorable and sufficient titles to a people’s gratitude and remembrance.

UN week

Secretary Marshall’s speech of September 17 before the General Assembly (reported in these columns last week) seems to have taken the Soviet delegates by surprise, and stolen some of Mr. Vishinsky’s thunder. He had plenty of thunder left, however, for his long, violent and comprehensive attack on the United States on September 18. There was hardly a point of U.S. policy that he did not touch on; and he touched nothing that he did not denounce. On September 21, Warren R. Austin, U.S. delegate, speaking before the American Association for the United Nations, took issue with Mr. Vishinsky. The helplessness of the Security Council, he said, did not mean that the UN could not act. “A majority of the United Nations has the power and the authority to take effective collective measures which they agree may be necessary,” he contended. Detailing Soviet tactics on atomic energy and armaments control, he refuted the Soviet charge of American obstruction and warmongering. The same day M. Bidault of France warned the GA that the world was splitting in two; and repeated “for the tenth time” that the Marshall Plan was not an “endeavor to enslave Europe” or an attack on national sovereignty. Jan Masaryk of Czechoslovakia aligned his country with the Soviets on armaments and atomic weapons, Greece, the veto and the proposed “interim committee” of the GA. On September 22, Hector McNeil, of Great Britain, in a calm but deadly speech exposed the tactics of the Soviets, without, however, espousing all the U.S. proposals. The Assembly ended the first week of its second session on September 23 by placing on the agenda—mostly over bitter Soviet opposition—the discussion of Greece, Korea, the Italian treaty, the question of Palestine, the Marshall proposal for a continuing “Little Assembly” and Vishinsky’s resolution on warmongering.

Washington Front

From San Francisco.—Both Democrats and Republicans are preparing to make a special project of wooing the West next year, and no Presidential candidate without a progressive view on reclamation and irrigation can hope to get the support of this vast section. It is an issue of interest not alone to range-mountain-farming areas but to cities as well. As population moves westward—and it is estimated that 10,000 persons are moving into California monthly—cities are increasingly dependent upon cheap hydroelectric power for industrial development and on water supplies from mountain dams and reservoir systems which conserve rain and melting snow.

In the last Congress the Republicans in the House, bent on economy, cut sharply into reclamation funds for the West, but there were some who said this was a good means of helping to assure Democratic victory in the West in 1948. Yet the Senate, as Senator Robert A. Taft was careful to point out a few days ago during a visit to Hoover Dam, restored a substantial part of the cut.

The fact, is, of course, that money spent on flood-control, reclamation and irrigation projects is one of the soundest investments any government can make. The Imperial Valley here in California offers an outstanding example. Once it was desert wasteland; today, flying over

it and adjacent Coachella Valley, one sees one of the most productive and fertile areas in the world—450,000 rich acres of green vegetables, grapes and raisins, olives, figs and dates, avocados, citrus fruits. Yet take away the water and today's verdant land would be desert again.

Before Hoover Dam was built (in nearby Boulder City, Nev., controversy still rages over whether to call it Boulder Dam or, as the last Congress decided, Hoover Dam), the Colorado valley was in frequent flood danger. Now the water is backed up and controlled behind the dam in Lake Mead, and is used as needed. Some two and a half million persons have come into California since 1940—many of them to the Los Angeles area—and there is heavy dependence among these communities on water brought down from the Colorado. What is true of the benefits derived here holds also for the Grand Coulee and Bonneville projects in the Northwest and, now that this vast area has learned of the tremendous value that can flow from harnessing nature's power, it will certainly oppose any man or any political party resisting such development.

Senator Taft seemed to show a friendly attitude toward government aid in developing these huge power and water systems. Today, when Congressmen travel the whole world to "get educated," it might be a good project to send them all out to obtain a better understanding of these public works which contribute so much to the wealth and well-being of America and Americans.

CHARLES LUCEY

Underscorings

In the same mail came the first issue of a new student monthly, *Concord, A Magazine for the Student Community*, along with No. 1 of Vol. 3 of CISCA's Catholic student twice-monthly *Today*. Welcome to both! *Concord*—digest size, 48 pages, serious—is a project of the Young Christian Students. Its staff is Catholic, but it expects to draw its readers and contributors from the American student community generally. Articles in the first number are on such topics as "Man's Dignity and Destiny," "What I Like About Communism," "Saint-Exupéry and Community," "A Common Spiritual Life," "Culture Prepaid," "Jazz," a review of *Moon Gaffney*, a report from the student world. There's an introductory offer of the next five issues for a dollar; the regular subscription is \$2 a year. Box 1112, South Bend, Ind.

► *Today*, in its October 1 issue, gives us another of its down-to-earth editorials, "Catholicism and Compromise," which takes its cue from a letter in the *Chicago Sun* about a Negro who was asked by a white friend to donate blood to his brother, dangerously ill in a Catholic hospital. The Catholic hospital turned him away with, "We do not accept colored donors." From this text, the editorial points out that while most Catholics know all

about fighting communism, boycotting C movies, crusading against indecent literature and deluging off-color radio comedians with protests, etc., there's still the big question: Where is our positive accomplishment in the concrete world of men and affairs? Too many Catholics two-time, whereas Catholicism is absolute. It is weakened by compromise to the point where it loses all its appeal. Of Catholic hospitals and institutions and people this is a true saying: "No man mistakes water for wine; and the world will never get drunk on the wine of the Christian spirit if it's over-diluted with the water of compromise."

► Mount St. Vincent-on-Hudson will celebrate, from October 4 to 7, the centenary of its founding. Cardinal Spellman will preside at the alumnae dinner on October 6, and at the campus celebration on October 7 Father Robert I. Gannon, S.J., of Fordham will be the principal speaker. The alumnae have raised \$100,000 for building a science hall to commemorate the centenary.

► Four new Catholic colleges for men opened this fall with a freshman enrollment: LeMoyne at Syracuse, N. Y.; Merrimack at Andover, Mass.; Fairfield at Fairfield, Conn., and St. Thomas at Houston, Texas. Besides, the Basilian Fathers have acquired 70 acres for the St. John Fisher College at Rochester, N. Y. And in mid-October the Salesians are inaugurating an agricultural school for boys in the Tygart River Valley, about 30 miles south of Elkins, W. Va. A.P.F.

Editorials

Setting sights in the United Nations

Where do things stand today with regard to the United States, the Soviet Union and the United Nations?

Trygve Lie, Secretary-General of the United Nations, warned the General Assembly on September 23 that the "danger" of war was being brewed in the cauldron of disunity and suspicion among the great Powers.

Secretary Marshall, in his own address to the Assembly a few days earlier, had reviewed the points of maximum disagreement; and had taken a bold initiative by proposing a standing interim committee on Peace and Security in the General Assembly to carry on somehow where the Security Council was stalled. And A. V. Vishinsky, chief of the Soviet delegation, had replied to Mr. Marshall with an all-out, blistering attack upon the United States, later returning to the assault.

Replying to Mr. Vishinsky on September 22, Hector McNeil, British Minister of State, said plainly: "We are no longer the same company of nations who fought. We cannot pretend that a normal world exists until we have achieved a real, responsible, and lasting settlement with Germany and Japan." What are the three most immediately frightening features in the world's abnormality—which form the background for what is going on in the United Nations today?

The first of these is hunger, present or prospective, which threatens to engulf a good part of mankind.

Second is the outburst of flaming nationalism feeding the turmoil in Palestine, India, the Far East, and other troubled spots of the world.

Finally, there is the Soviet Union's absolute quarrel with every people on earth whom it cannot fully control—as Mr. McNeil noted, between the Soviet and Britain, America, France, China, Greece, Hungary, Persia, Turkey; not to speak of Ireland, Portugal, Spain, and what else. The Vishinsky speeches and the Petkov execution in Bulgaria rendered a grim service. They showed the world by what means this quarrel is being conducted: by a terrific war of nerves through all possible media of propaganda, skilfully blending some bitter truths into the dish of insinuations and lies; and by perpetrating cynically inhuman deeds, expressly planned to shock and dismay those who believe in any human rights or decency.

Yet Russia elects to remain in the United Nations, understanding acutely enough that at this moment a prima-donna attitude toward the idea of membership would not work towards its own interests. Since this is the case, there are certain sights which must be set if we are to continue dealing with the Soviets at all.

What we are dealing with is no normal type of regime,

even of a tyrannical variety, but is a slave state: an organization of political power which can continue to exist only through total exploitation of human servitude so that any manifestation of freedom is a threat to its very existence. As Mr. McNeil explained, from the Soviet's own declarations, such a state uses national sovereignty as a "tool," as it also uses *laissez-faire* economics when this suits its unpredictable and irresponsible course of action. For, as he remarked, "the criteria by which they establish one situation as evil today are used tomorrow to establish another as good."

Our specific UN problem is how to combine refusal of any further appeasement of the Soviets with a policy of cooperative assistance to a starving world. This can be accomplished only by our taking the lead—as we have already done in the case of atomic control—in the relinquishment of the principle of absolute sovereignty; and by our exploring the fullest use, as proposed in two different ways by Secretary Marshall, of the possibilities which the UN organization offers for achieving security through a genuinely cooperative international effort. The coming debates in the General Assembly will show to what extent such a goal may possibly be attained.

Color and Catholics

When an archbishop lays down the policy that Catholic children may attend Catholic schools, his action would scarcely seem to call for comment, much less for protest. But a small group of St. Louis Catholics would accept this policy only with reservations and qualifications. When Archbishop Ritter announced that henceforth it would be the policy of the diocesan high schools—as it has for some years been the policy of the diocesan grade schools—they protested on the grounds that it would permit Negro Catholic children to attend the same schools as white Catholic children. Let the Negroes, they said, have their own school.

Since the Archbishop refused to change his policy, they threatened recourse to the civil law. The law, however, offered them no support; and the Archbishop patiently reminded them that they would incur an excommunication if they tried to "interfere in the administrative office of their Bishop by having recourse to any authority outside the Church." The dissidents then asked the Apostolic Delegate to let them know whether in taking their stand against admission of Negro and white children to the same schools they were "sinning against our Church in a matter of faith and morals."

They already have the assurance of their Archbishop that "the equality of every soul before God" is one of the "issues which are fundamental in our holy Catholic faith." They have the vigorous condemnation by Pius

XI of the proposition that "religion is subject to the law of the race and must be adapted to it." What else are they trying to do but to adapt religion to the law of the race? In their minds, it would seem, it is more important to be white than to be Catholic. For unless they are completely different from all the others who have ever made similar protests, they would have no objection to the admission of a white non-Catholic pupil to the school. They are asking in the name of race an adaptation they would not ask in the name of religion. Finally, they have the words of our present Holy Father in his first encyclical, *Summi Pontificatus*: "Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the house of the Lord, where the law of Christ and the peace of Christ prevail." How will the Negro Catholic know that he has equal rights if he finds himself segregated from the other children of Christ, even in a Christian school, even in the House of the Lord?

We have no doubt that this handful of Catholics will ultimately accept, as the overwhelming majority of their fellow Catholics in St. Louis have already accepted, the ruling of their Archbishop. And, if they are willing to learn, they will find that Archbishop Ritter's action was not only one of securing justice for his Negro flock, but of teaching his white flock, as befits a pastor. He is the spiritual father of them all; and no father can rest easy while some of his children despise the others and refuse them the outward marks of Christian brotherhood. The long-standing acceptance of racial segregation by American Catholics has blunted their perception of its essentially un-Christian basis. Archbishop Ritter has taken an effective means of dispelling that ignorance and of teaching his flock "the law of Christ and the peace of Christ."

Food and inflation

Mr. Hoover, in his address to the Madison Square Garden rally for German relief, summarized the relations of world food shortages and domestic prices with reasonable objectivity. We can only hope that those currently engaged in making a political football of both problems will promptly follow his example. There is mounting danger that the scramble for political position in 1948 will result in a great deal of name-calling but not much action.

The facts marshaled by Mr. Hoover reveal the nature of the crisis, so far as food is concerned. (And to the American housewife or European worker it is food that constitutes the number-one problem.) The 1946-1947 crop year, just ended with the summer harvests, was one of truly gigantic effort on the part of surplus-producing countries. Some thirty-five million tons of food, thirty million of them in the form of grain, were contributed to hungry nations. Of the total, about 18,500,000 tons came from the United States.

Such an export record could not have been made without increasing pressure on domestic prices. This is especially true inasmuch as Americans generally are eating

better than before the war, with a fifteen-per-cent increase in per-capita meat consumption alone. Only a very slight decrease in consumption of grain products was noticeable. To see the matter in perspective, therefore, we must realize that our sense of duty demanded that we make the effort. We had to run the risk of increased pressure on food prices in order to feed the hungry. Otherwise we should have been derelict in our duty and untrue to our Christian ideals. It is most regrettable that certain critics of the Administration, who speak of relief shipments as if they could be turned off like an ornamental fountain, do not see this point.

The food outlook for the coming winter and spring is hardly encouraging. The increase in output of bread grains—4,000,000 tons according to present world crop reports—is more than offset by the 32,000,000-ton deficit in coarse grains. The below-normal United States corn crop greatly contributed to the deficit. As Mr. Hoover indicated, the world food situation today is such that needs cannot be met without the maximum of cooperation on the part of individuals and governments. To fail in this invites another year of famine for people already starving.

In the face of this world shortage, a variety of proposals have been made. Mr. Hoover himself suggests four steps: 1) giving of preference to humans, not animals, in allocating grains; 2) encouragement of voluntary curtailment of food consumption and regulation of wastage in food processing; 3) full cooperation from surplus-producing countries; 4) careful handling of exports, so as to keep down prices, stop hoarding and speculation, and decrease unnecessary consumption.

Conscious of the problem and confronted with obvious shortages and price increases, Senator Taft also has made proposals. Regarding food, these boil down to two: first, encourage voluntary curtailment of consumption and, second, curtail exports of commodities in scarce supply. Mr. Taft's suggestion of stabilizing domestic prices and wages at fifty or sixty per cent above 1939 can hardly be successful without renewed Federal regulation. How much we can expect of his plan for educating business to lower profits is purely a matter of surmise. In the light of Mr. Hoover's factual summary of the world food situation, we do not see how Mr. Taft's suggestions, taken alone, would constitute an adequate program.

Whatever may be done by government, individuals certainly can help relieve the shortage by using less meats and fats. With corn short, and wheat in great demand, prices will be high and meat scarce. Every voluntary curtailment spreads the supply farther and helps discourage inflation. The main thing is to avoid extravagance.

But we cannot expect to meet the problem squarely unless the Federal Government takes more courageous steps. Over and above the positive elements in the suggestions of Messrs. Hoover and Taft, the conserve-the-food program should include a return to food rationing, at least at the sources, and the reinstatement of price control on scarce commodities. It is hard to see how any other conclusions can logically be drawn from the facts on hand.

Religious Education Week

Annually the International Council of Religious Education sponsors a Religious Education Week, which falls this year in the week of September 28 to October 5. Though it is a Protestant observance, it is not therefore without significance and suggestion to the rest of us.

Its universal significance lies in the fact that religious education outweighs in importance and necessity—for our youth and for our country—any and every other kind of education. "What does it profit a man . . ." is one aspect of this truth. Another is its contradiction, documented by everyday experience, of the common American assumption that education as such (without benefit of the religious element) is an infallible specific for the elimination of crime and the production of good citizenship.

The fallacy of this assumption is its failure to understand and take into account original sin, and its consequent failure to grasp the import of the truth expressed by Pius XI in his encyclical on the Christian Education of Youth:

Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound.

This is a hard saying for a very large number of American educators who like to interpret "separation of Church and State" as meaning the separation of religion from education. Yet its truth is attested to by vast numbers of people experienced in working with youth.

Their testimony is unanimous and unqualified on these three points: 1) trained wills are more important than trained minds—"The worst education which teaches self-control is better than the best which teaches everything else and not that"; 2) religious truths, especially a knowledge and love of Jesus Christ, and a consciousness of moral responsibility and of sin, are prime and indispensable means of molding the wills and morals and lives of adolescents; 3) the religious influence of the home and the Church needs to be supplemented in the school if our future citizens are to be trained to virtuous living.

An illustration of this theme was given recently at one of the bi-monthly Communion breakfasts of the Catholic Laymen's Union in New York City, when Father Victor S. Pavis, of Cardinal Hayes High School, recounted from personal experience some of the practical effects of religious training on the lives of adolescent boys. He told of a "tough-talking" lad, of Italian origin, who defended his Faith against his Communist father. Thinking things over, afterwards, he took to studying his religion more deeply and is now considering the idea of becoming a priest. Then there was the colored boy who, as a GI in Germany, kept his faith and his personal integrity under difficult circumstances because, as he told Father Pavis, he clung to some basic truths he had heard in the annual boys' retreat. Another colored boy converted his girl from communism. Though he was not a particularly intellectual boy, he nevertheless, as he explained it, hit upon the one religious idea that could bring her round, and he kept insisting on that one idea.

Religious Education Week raises questions of great importance. What, for example, can and must be done to bring the necessary religious influence into secular education? For Catholics: What can be done to make the religious training in Catholic schools yield better results? And to what extent, and how effectively, are Catholic youth attending non-Catholic schools—the majority of Catholic youth—instructed in their faith?

Our China policy

Important developments in our China policy are expected to take place upon receipt of the full report of General Wedemeyer. The President's emissary, en route from China to the U. S., warned the Nanking Government that it cannot expect aid in suppressing the communist rebellion unless there is a thorough house-cleaning.

It is a generally accepted view that the achieving of some kind of unity among various factions in China is a prerequisite of reconstruction. Our State Department seems to hope that far-reaching reforms will accomplish this moral miracle. Yet it is now commonplace knowledge that, if we abandon China, not only Chinese independence, but peace in the entire Orient will depend upon one, and only one, Power—Soviet Russia.

The Chinese Communists are not an autonomous group. Like Communists in other countries, they take their orders from Moscow. While recognizing the urgent need of government reforms in China, we cannot fail to realize that the Soviets would employ all means at their disposal to undermine any success achieved. Using revolutionary tactics, they will not hesitate to prolong civil war until the time when the Nanking Government, left alone, has to accept a communist "compromise."

At present, Chiang Kai-shek is left with these alternatives: 1) to continue his war, without any outside aid, against the Communists backed by Russia; 2) to make a deal with Stalin. That the latter alternative is not at all impossible was indicated by China's Vice-President, Dr. Sun Fo, in an interview on Sept. 16, 1947. Dr. Sun, referred to at times as "the Henry Wallace of China," spoke frankly of Chinese-Soviet-American relations. Describing U. S. Far Eastern policy as one of "vacillation, uncertainty and confusion," he made it clear that we are leaving China with little choice but to seek closer ties with the USSR.

We hope that Chiang Kai-shek's knowledge of the Russian record for not keeping agreements will deter him from the second choice. Our own Government, after analyzing General Wedemeyer's report, should continue to support the present Nanking Government. Complete U. S. withdrawal from China would be a go-ahead signal for the Soviets in the Far East. Once China fell within Soviet Russia's political and military orbit, American influence in the Orient would be reduced to a very precarious hold in South Korea. Then the USSR, finding its back door securely closed, could be expected to embark upon a still more vigorous expansionist policy in Western Europe, Scandinavia and the Near East. That such an event would irreparably harm our national security is beyond doubt.

Grailville's valiant women

Joseph T. Nolan

Joseph T. Nolan, recently connected with the FBI in New York City, is now at Boston College on a fellowship, where he expects to put in a "rich and exciting year." After a visit to Grailville in September, he believes all people who live in New York should go there often.

Loveland is a happily named rural community near Cincinnati, which is a city named after a Roman plowman. Loveland is also the home of Grailville, a school for young Catholic women which brings almost as many visitors as students to the pleasant fields of southern Ohio. Most of them are interested in Catholic Action, the name the Church has given to the lay apostolate which Pius XI considered "almost as indispensable at the present time as the priestly ministry itself." Grailville, often called the Grail, is a training ground for women in this new role of the Catholic laity, and it is a unique experiment in Catholic education.

Personally I like to go there for the bread. If you are tired of the waxy white fluff that has become such a symbol of the American standard of living, you will get a rugged change-over in the wholesome whole-wheat product of Grailville's fields and ovens. It is vitamin-enriched without having been denatured in the first place. Not only bread but all the other food, fresh from the fields outside the dining-hall and prepared with genuine kitchen artistry, will spoil you for the anemic fare of the tin cans and automats.

The school is located on 186 acres which provide the staples for the healthy diet of sixty or more girls throughout the year. Wheat, corn and hay spread out on the acres beyond the gardens; milch cows drift idly through the pasture; and red and white Hereford cattle are the future beef supply. Goats and sheep, pigs, chickens, rabbits and bees are all part of a thriving farm, run by the girls themselves under the direction of a capable farm manager. Another aid to self-sufficiency is the school-created pond, well stocked with growing fish.

All the usual farm buildings are in evidence; some of them now converted into dormitories and craft centers. People who live in a "four-room flat" or share at the most a city duplex have no conception of the wealth of buildings and roots of property on a well-organized farm. Property to a citizen of our apartment-house culture means room for a back yard; in the country it means all the space and paraphernalia for making a living.

The buildings at Grailville are dominated by a large country house, the center of all this spreading activity, where the dining-hall and meeting-rooms draw everyone during the day.

There are no academic courses or degrees awarded at Grailville; it is a *beginning* instead of a *finishing* school, and the young women who come there to live through a liturgical year are undertaking, in the words of the Grail leaders, "a serious and intensive period of formation . . . to assume their responsibility in the imperative restoration of a God-centered society." Their greatest contribution to that work will come from their future role as Christian women, and the glory of that

estate is here enhanced for them by word and practice. The "valiant woman" of the Gospel—she who "looked well to the paths of her house and hath not eaten her bread idle"—is no meaningless ideal for them.

Grailville is important to all because it demands and receives a heroic response from the American Catholic laity. For too long, in the face of a social crisis, we have proceeded as though mediocrity and even ordinary virtue were enough. The Holy Father has considered the present crisis sufficiently dark to say that we have almost fallen back into paganism. Just as the world has forgotten the Woman who is first in Heaven and the glory of mankind, so it has forgotten the nobility of the woman who earns her bread—who is viewed today as another production unit, a stenographer or factory-hand. Woman will regain her place when she has regained it as the heart of her own holy family, the builder of a Christian home.

To prepare for this vocation is one great aim of the efforts at Grailville. The leaders train for other objectives, too; for the lay apostolate directs Catholic energy into every needed field, into the press and politics, the workshop and the marketplace. But a new Christian living that begins with family life is fundamental to any social reform. The arts of living, the skills of making a home and the riches of life in the Church—these might be considered the general curriculum at Grailville. Above all, the girls learn the value of their traditional, womanly role in contrast to the movie and magazine version of the Junior Miss and successful woman. There is no course on how to combine a career and marriage, because the old Catholic view prevails that marriage itself is a career, and that being a Christian woman is also a full-time career, even on the work days of the week.

Dr. Lydwine van Kersbergen and the small group who came to Loveland in 1944, with the blessing of Archbishop McNicholas, were then making an act of faith in the quality of American Catholicism. They have not been disappointed. To Grailville in the three succeeding years have come several hundred girls from all the big cities and farms. Many of them have been picked for parish leadership—a program which requires that kind of giving, of self-dedication, which the faith demands as its price and then rewards a hundredfold. Some of these girls come for weekend or short courses—courses bearing such titles as: "With Outstretched Hands," "The Neighborhood of Eternity," "Play to the Lord," "Ransomed Earth"—all described in a pamphlet which bears as a title Claudel's great line: "To give all that we have, laughing." The spirit of giving and the laughter of Christian joy are qualities notably present in those who humbly work to restore all things in Christ.

As in most Catholic schools, the program here is essentially one of prayer, work and study—yet there is a dif-

ference. The prayer involves extensive participation in the liturgy; the work is organized into guilds, and includes running the house and farm as well as apostolic projects; the study is focused around lectures, many by outstanding Catholic scholars, who open the mind and soul to the breadth of Catholic doctrine. Visitors to Grailville are impressed by the integration of these elements into daily life—a pattern that deserves close study and emulation.

The amount of time spent in prayer indicates that life at Grailville is indeed a period of intensive spiritual formation. As the Grail is not a convent or convent school, some people are surprised that laymen or laywomen engage in such intensive prayer. The day begins with Lauds and continues with a High Mass in the parish church. Time for the rosary, spiritual reading and meditation is found between work periods of morning and afternoon, and the evening hours begin with Vespers and end with Compline.

The Mass, of course, is "primary and indispensable." Some newcomers are doubtless puzzled by the advice to bring something called a *Liber Usualis*, from which they will learn to sing parts of the Mass usually reserved to the choir or congregation. A *schola* prepares the Proper, and the experience of learning and directing the Gregorian music so earnestly desired by the Church is shared among the girls. It is still a new thing in America to see a congregation join in the prayer of the priest, to see the words of the Pope carried out in practice: "Let them (the faithful) be made once more to sing the Gregorian Chant so far as it belongs to them to take part in it. They should not be merely detached and silent spectators, but filled with a deep sense of the liturgy."

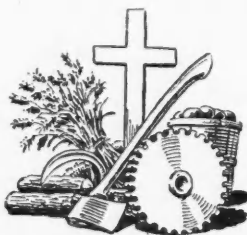
The parts of the Office recited by the girls are read mostly in English; they sing the fixed responses and hymns in Latin, but these have become so familiar that all their prayer is virtually in the vernacular. Even in their English recitation, the poetry of the Psalms takes on a cadence and is a vibrant, eager prayer. Praying together deserves some of the careful attention we should give to singing together. With only a little care and less self-consciousness, it quickly emerges as a beautiful thing, a lovely way to praise God.

Listening to the Mass at Grailville, one realizes again that the whole life of prayer, the attitude of the Catholic to every day, can receive an inspiration and direction from the liturgical prayer of the Church if only he will look into a Missal and begin to discover it. Each day is a saint's day; those days are grouped into seasons, and together we call them the Church Year. A Wednesday or a pay-day has one meaning, but the liturgical movement has brought many to the use of a *spiritual* calendar. So impressed with the liturgical year are the girls at Grailville that they do not go home for vacations. The feasts of Christmas and Easter, for instance, are the culmination of Advent and Lent, their time of preparation; and it is important to realize the fulness of this liturgical life. Christmas is the time of joy, Easter the crown of glory. Their seasons present the whole significance of the Incarnation and the Resurrection, and learning from the

liturgy is a complement to lectures in theology in coming to realize this significance.

Many of the hidden and forgotten things of the liturgy are emphasized for the girls in this living of the Church Year. They are reminded that Epiphany is "Little Christmas," the time of Christ's birth to the Gentiles. They realize that Pentecost is a feast of equal rank with Easter, and that these are the greatest days of the Church. There is an effort to translate the inspiration of the liturgy into the work and play of those days. Epiphany is the time for a "Twelfth Night" celebration. The vigils, ember days and fasts are observed as well as the feasts. Gaudete Sunday in Advent and Laetare Sunday in Lent are seen in contrast with the penitential spirit of that time. Rogation days are the occasion for processions through the fields and the blessing of the crops. On Holy Thursday this year a "paschal meal" was held to actualize the events of the Last Supper, the gospel account of which was read during the mealtime. The rites of the Old Law were followed as closely as possible, even to the killing of a paschal lamb, a reminder of Our Lord "led like a lamb to the slaughter."

Work at Grailville is assigned to various guilds, a method suggested by Graham Carey in a visiting lecture, to recall the spirit of medieval workers. The guilds develop their own distinctive character, in symbols and dress, with patrons and feast days, all to emphasize the nature of good work. The girls are trained in a variety of skills; they learn to be gardeners and bee-keepers, dairy-workers and butter- and cheese-makers, bakers and cooks, weavers and sewers. The results of their labor are shown in the food on the table, the honey and the hand-dipped candles, the curtains and rugs and the girls' own clothing. The



Book of Wisdom has meaning: "She hath wrought by the counsel of her hands; with the fruit of her hands she hath planted a vineyard."

The Writers' Guild at Grailville is called "The Word," and has published a number of liturgical editions, study outlines of the encyclicals, and one particular pamphlet, Janet Kalven's *The Task of Woman in the Modern World*, widely recognized as a classic expression and a remarkable anticipation of the thoughts of the Pope in his address to Christian women a short time thereafter.

Study at Grailville includes a wide range of subjects. The life of the soul, the life of the Catholic in the world, and the vocation of woman—these are matters to illuminate and entrench with truth. Lecturers from the Grail speak on these subjects around the country, and the students at the mother school listen to lectures on almost every phase of developing a Christian life and culture. The Mystical Body and the Mass, marriage and the family, the theology of Catholic Action, are obvious subjects; and the prospect of eager students who live what they learn has encouraged a remarkable number of Catholic leaders, especially from the clergy, to seek out Loveland

and talk at the Grail—Monsignor Ligutti on the philosophy of rural life, Father Leo Ward on cooperatives, Ade Bethune on Christian art.

Christian recreation, especially dancing and singing, plays and pageantry, are developed in theory and also in practice. Discussions are particularly keen on several broad subjects, such as the most effective points of Catholic penetration; and something like "The Place of Woman in the Business World" is bound to strike sparks in discussion. More than one student's attitude was expressed by one of the graduates, who wrote: "The feel of yeast crumbled; of soft, warm dough; the forming of a loaf; these were all new sensations to me. . . . When I picked the typewriter in preference to the mixing-bowl, I had chosen the poorer part."

Since the girls from the Grail will lead their new lives as a part of parish life, the Grail itself is very much a part of the parish at Loveland. The students walk a mile to the church each morning. Their Guild of the Good Samaritan exists to help their neighbors, especially those with sickness in large families. In turn, many of the neighbors come to the exceptional lectures, and the men of the parish have formed a study group and gained, especially through practice, a new sense of the liturgy, of praying with the Church. On Palm Sunday and Good Friday the Passion is read during the Mass by three men who take the roles of Christ, the narrator and the other voices in the sacred drama, much in the same fashion as it is sung in the solemn liturgical celebration.

Several new families have now settled on farms around Grailville, and there is encouraging growth of an organic Christian community in which new Catholic customs, old in themselves, may be an accepted tradition with another generation. Three of these families have come from the

city to be part of a Catholic rural movement that should increase and multiply and truly fill the land.

Grailville girls are not trained exclusively for rural life; many will return to more immediate demands in the city, but an accent on rural living naturally develops when emphasis is placed on homes and families—to get space and air for living was desirable even before the current housing shortage. The farm training at Grailville helps them, too, in matters of food and sustenance. Good work and good food should go together, and for all the girls Grailville has provided a vigorous, healthy atmosphere for physical and spiritual life. Aids to humility and hard work, a glimpse of God's beauty and the abundance of living, are things not hard to find on a farm.

It is still unusual to see a girl from Brooklyn milking a cow in a barn that is labeled with the verse of the Psalmist: "All ye beasts and cattle, praise the Lord!" But more unusual is the intensity with which these young Catholics aspire to holiness and the role of lay apostles.

Catholic Action as such has had the name and blessing of the Church for the past quarter-century, during which time the Apostolate of the Grail and the Jocist movement have been two inspiring answers. Each was initiated by a priest for adoption by the laity. They have scarcely begun their growth in America; they demand more from their members than the prayers of an ordinary pious society; they call for a revolution that begins with one's self and is made contagious. The moral quality of our country today, in the war's dreary aftermath, is a challenge to Catholic as well as political leadership. It remains to be seen (and something to pray about) whether or not we have the supernatural strength to be the leaven of Christ in the world. Grailville is doing its part toward that end.

British Catholics and the Labor Government

Bernard Sullivan

The average American gets his impressions of the Catholic attitude in Britain to the Labor Government from the British Catholic weeklies and the writings of prominent Catholic authors. Of these authors, men like Chesterton, Belloc, Gill and Father Vincent McNabb, O.P., were chiefly interested in Distributist propaganda or back-to-the-land movements. They created a type of Catholic political thought that failed to capture the mass of Catholic workers, since it failed to come to grips with the concrete problems of life in the machine age. Denunciations of the industrial society in which we live, joined with longing for a society more akin to the peasant society of the Middle Ages, are not much help to Catholics who must perforce spend their lives and earn their living among the modern machines. Of the other contemporary Catholic writers, it is doubtful if many represent the thinking of the Catholic working classes.

Bernard Sullivan, L.C.C., is Secretary of the London District of the National Union of Tailors and Garment Workers; Vice-Chairman of the Housing Committee of the London County Council; Member of the Regional Board of Production; and Catholic Social Guild executive.

The Labor Government draws its support largely from the industrial areas of the country. In these areas the strength of the Church lies to a great extent in the Irish immigrants and their descendants. These Catholic workers, both Irish and British, have studied the application of papal doctrine to actual developments in Great Britain and have built up a body of Catholic social thought which is not well enough known across the Atlantic—mainly, perhaps, because it expresses itself more through action in trade unionism and the cooperative movement than in published writings. (Two sources of information about this social thought are the *Catholic Worker*, 104, Urmoston Lane, Stretford, Manchester; and the Catholic Social Guild, 1 Walton Well Road, Oxford.)

The Catholic press in Britain is largely middle class in its appeal and support; and it is not surprising that it should find more room for adverse criticism of the

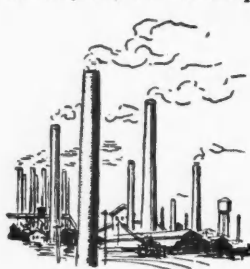
Labor Government's program of nationalization than for certain of its projects which seem to be moving towards giving workers that share of participation in management which is called for by the papal encyclicals.

Resting as it does on the support of industrial workers, the Government is naturally concerned with the question of wage- and job-security for the man in the factory. A big industrial slump would probably sweep out of office even a Labor Government that was as unprepared as the Government was in 1931. The present programs of nationalization, therefore, are meant to secure control of such essentials to industrial planning as the investment of capital for maximum employment, cheap and plentiful fuel and adequate transport. These programs, then, should be examined in the light of securing the machinery of full and steady employment for the workers. Catholic social thinkers are coming to realize that the replacing of private monopoly by state control in certain essential services can still leave room for the independent producer or distributor.

The system of Working Parties inaugurated by Sir Stafford Cripps, President of the Board of Trade, which distinctly points the way to participation of labor in management, has been by no means adequately publicized in the Catholic press (Cf. *AMERICA*, May 17, 1947, p. 180). Sir Stafford Cripps is not a Catholic, but he is an active Christian worker; and he has probably studied the papal encyclicals more carefully than the men who, in a highly industrialized era, hark back to the Middle Ages.

The Working Parties are fact-finding committees, representing equally management, labor and the public, which study conditions in a backward industry and make recommendations as to the steps which should be taken

to strengthen and stabilize it. At the end of World War II, it became clear that workers who had spent the war years in modern, efficiently-run factories, with guaranteed wages and regular hours of work, with canteens and welfare services, were reluctant to return to bad workshop conditions, ill-lighted workrooms, irregular employment, low wages, long hours, with no welfare services or other amenities. During the period 1939-1947, the food-and-drink industry found its labor force drop from 591,800 to 549,300; textiles dropped from 987,900 to 752,700;



clothing from 631,000 to 512,300. In the same period, metal manufacture increased from 315,000 to 361,000; engineering, from 939,800 to 1,235,000; vehicle manufacture, from 538,900 to 632,100; and shipbuilding and repairs from 144,700 to 216,200. These changes took

place in a market that employed about twelve million workers a figure that was only about 300,000 lower than before the war.

The Working Parties are recommending reforms in backward industries that will help to attract labor to the essential services of feeding and clothing the people. The Catholic worker can be relied upon to see that these schemes have a fair chance of success. The Working Parties have recommended the setting up of Development Boards to work out systems of labor-management cooperation. The Catholic worker here will watch with interest the rivalry between these and proponents of state control.

God isn't strange people

Joseph A. Breig & Son

Joseph A. Breig, in the off-moments when not engaged in answering son Joey's questions, is assistant managing editor and columnist for the Catholic Press Union of Cleveland, Ohio. He has had pieces, ranging from humor to polemics to prose poetry, in many Catholic publications.

"Dad," said young Joe.

"Yes, Joe," said I.

Man-to-man talks between my six-year-old son and me invariably begin that way. They've got to. If they didn't, they would be one-sided; and Joe knows it.

"Dad," he always begins, testing me. Then he pauses.

If I do not answer, or if I answer absently, he knows that my mind is wandering again, and must be taken by the hand and led home. He does this by repeating the opening word:

"Dad."

Sooner or later I say "Yes, Joe," in a tone of attention, and he proceeds.

This time we are walking along the street in the moonlight, and he is looking up through the bare limbs of the trees.

"Why does the moon go along with us when we walk?"

"Well, Joe, . . ." I stop. I wonder whether any of the

older children ever asked that question and, if so, how I got around it.

It reminds me of the time his sister Betty thought I was an old meanie because I couldn't (she thought I wouldn't) catch a robin for her.

And the time she asked what made the sky blue.

And why God made worms—

"Dad"—patiently, but with a touch of exasperation.

"Yes, Joe"—absently.

"Dad"—with weary emphasis.

"Yes, Joe"—the wandering mind is home again, or at least somewhere in the vicinity.

"Why does it?"

"Why does what, Joe?"

"Dad!" Sometimes it seems to me that young Joe is unduly influenced by his mother. I do not mind his looking like her. I rather like her looks. But I see no reason why he should carry imitation to the point of adopting

the tone in which she sometimes inquires of the heavens why in the world she had to go and fall in love with a mental incompetent.

However, I realize that there is no use discussing the matter with Joe, so I merely say mildly: "Why does what do what, Joe?"

He speaks slowly and distinctly, as if to some one rather dense. It is another trick he has learned from his mother. "Why does the moon go along with us when we walk?"

A light goes on in my head. "Oh, that! Well, Joe—"

"Yes, Dad"—encouragingly. I can almost hear him saying to himself: "Mustn't distract the old boy now. The gears are beginning to mesh." He waits patiently for an answer, trudging along beside me, his hands in his pockets.

"Well, Joe, look. The moon is far away, very far away, and—"

"How far?"

"Oh, thousands of miles."

"Farther than overseas?"

"Oh, yes."

"Farther than Africa?"

"Yes."

"Farther than the South Pole?"

"Yes."

"Dad."

"Yes, Joe."

"Are the Eskimos on the other side of the world?"

"Yes."

"Then why don't they fall off?"

"Because the world is like a magnet. It holds them."

"Do their hats fall off?"

"No, their heads hold their hats, just like ours."

"Aren't they upside down?"

"No. You see, Joe, down is always toward the center of the earth, no matter where you are."

"Where's up?"

"Up is away from the world."

"Like the moon?"

"Yes."

"Dad, why does the moon go along with us when we walk?"

So there we are, right back where we started. And I try again.

"Because it's far away and big, and the trees are close, and we pass the trees, but we don't pass the moon. That makes it look as though the moon were going with us. See?"

"No."

"Well, now look—"

"Dad."

"Yes, Joe."

"Did God make the moon?"

"Sure."

"How?"

"Well, I don't exactly know."

"You don't?"

He seems shocked. We walk along in silence for a while. Then Joe seems to take pity on me. "Well, any-

how," he says, "He made it so it would go along with us when we walk."

I begin to breathe easier. "That's right, He sure did," I agree with enthusiasm.

"How?" asks Joe.

I sigh. I begin to wonder why all fathers aren't canonized for their heroic patience when they die. I decide to make another pass at explaining. "Well, now look, Joe—"

But he rescues me. "Dad."

"Yes, Joe."

"There's one thing I don't understand about God."

"One thing, eh?"

"Yes. I don't understand how He could be without being born."

"Well, I don't exactly understand myself—"

There is another shocked silence. This will never do. If it isn't stopped, he'll begin to think I don't know everything.

"Look, Joe, we don't see how God could be without a beginning. But there has to be somebody without a beginning. If there was ever a time when there was nothing, who would start anything?"

He plods along thinking it over. Presently I add, "I mean, we all know that nothing can't start anything, can it?"

"No," says Joe. "That's right, Dad. Yep, that's right."

I begin to feel better.

"But I still don't see," says Joe, "how God could be without being born."

I let it go at that. After all, sooner or later he will have to realize that there are things which even his father can't explain. He might as well begin now to face the realities.

He is taking long steps to match mine, and I suppose it is the rhythm of our walking that brings the next thought. "Dad."

"Yes, Joe."

"Dad, I wouldn't want to be in a parade."

It is my turn to be shocked. After all my careful teaching of orthodoxy, am I the father of a heretic? Not want to be in a parade! "Why not?" I inquire with carefully assumed carelessness, cannily concealing my inward agitation.

"Because everybody looks at you."

"What's wrong with that?"

"I don't like it."

Well, for that matter, I don't like it myself. It makes me wonder whether I have forgotten my socks or tie or worse. But a parade is different.

"A parade," I tell him, "is different."

"I don't like people looking at me," he insists. "It makes you feel squirmy. When I get up in school, all the kids look at me. I wish they'd stop."

This time, I take refuge in theology. "Oh, well," I soothe him, "God sees us all the time, so why should we care if somebody else looks?"

"But God," says Joe, "isn't strange people."

I am stricken dumb with admiration.

I wish I had said that.

I wish I had ever said anything just half as good.
I wish the world's great writers could sometimes rise to half the stature of that statement.

I wish the rulers of the nations could come within hailing distance of it.

I wish the parliaments and congresses and cabinets and conferences and peace parleys could approach it even remotely.

"God isn't strange people."

Hmmm.

We walk the rest of the way in silence.

Joe tests me once or twice.

"Dad."

"Yes, Joe"—absently.

"Dad."

"Yes, Joe"—absently.

He decides to let it go at that.

From a European diary: II

Benjamin L. Masse

(Continued from last week)

"Capitalism is finished; it must go. Unless you understand this, you cannot understand the Christian Democrats of Western Europe."

"What do you mean by capitalism?" I asked. "Possibly we are talking about different things when we use the word 'capitalism.'"

He thought for a moment, this clean-cut leader of Belgium's Christian Trade Unions; then answered: "By capitalism we mean the control of a nation's economic life by money-power alone. We don't believe that those who invest money or, more properly, that those who control the money which others invest, should make the decisions which mean economic health or sickness for the country. I'm not talking about the little fellow who manages the money he invests. I'm talking about the few dozen people who control two-thirds of Belgian industry."

"What do you want, then, to take the place of capitalism?"

"We want a voice in prices and other critical economic policies; we want to choose the management with the capitalists, and we want the management to be free to run the industry for the benefit of all concerned, not to be merely puppets of the capitalist interests."

"That sounds a bit revolutionary to my American ears," I confessed. "I doubt whether we are ready for anything quite so novel in the United States."

"I don't know America," he replied. "But I do know Belgium, and I know Europe. And I know that Europe is in for a revolution. If we Catholics, with the social encyclicals of the Popes as a guide, don't make it, the Communists will. Do you understand that?"

I said that I was trying to. By the time, three weeks

later, that I left Rome for England, I no longer had to try; the fact stood out, all over Europe, as big and ponderable as the Alps.

ITALY WAITS

"The Italians are working," I said to a well-known foreign correspondent. "They are repairing bridges all the way from Genoa to Rome."

"That's right. The Italians are industrious people. But they're not working very efficiently. I stopped the other day to watch a gang clearing the ground for a new housing development. Twenty men were doing the work that five would do in the U. S. A."

"But you can't criticize them for that," I suggested. "Machinery is still extremely scarce all over the continent of Europe, and they haven't the dollars to import it from America."

"I'm not criticizing; I'm just stating a fact. If you want the fact behind the fact, it is this: even if they had machines, they wouldn't put them on that job. Italy has a surplus of manpower. The problem here is to find jobs for the men, not men for the jobs."

"Well, what would you say is the answer to that one?"

"Don't ask me for answers, or even for conclusions. This lovely country is behind the eight ball. There is too big a gap between rich and poor; politics are too unstable; the land can't support the present population—and there are the Communists. Right now the Commies are out of the Government but, in or out of the Government, they're born obstructionists. They seem, though, to be losing some of their dynamism and appeal. They'll be lucky to maintain their present strength in the next election."

"But so also will the Christian Democrats, who are split between a right and left wing, with de Gasperi in the middle. Right now the political current is flowing rightward, though not toward monarchy. The monarchy is dead. But you hear people saying that Mussolini was right about democracy: it is no good. And everybody—except the Communists and Nenni's renegade Socialists—is scared stiff of Russia. They hate to think of the day our American soldiers will finally have to pack up and leave."

I had a good chance to check that last point, the Russians having belatedly signed the peace treaty with Italy only a few days before my arrival. There was no rejoicing in Rome. The average fellow on the street knew one thing at least about the peace treaty—that is, one thing in addition to Trieste; he knew that ninety days after the treaty went into effect the American Army would have to pull out of the country. And that was enough for him.

Italy can be saved, but not without help from abroad and huge doses of *Quadragesimo Anno* at home. The various addresses of the Holy Father on postwar reconstruction have pointed the way, have given a positive answer to communism. But too many Italians, like too many Catholics the world over, don't want a positive answer. They want only to save their precious skins and their property.

ENGLAND: TRADES UNIONS CONGRESS

Because two planes were delayed, I arrived late for the Trades Union Congress at Southport. I missed Ernest Bevin's great speech, as well as the Richardson incident; but I was there in time for the debate on nationalization of the steel industry. Perhaps a word or two from the scene may place these highlights of the convention of the British trades unions in better perspective for the American public.

First of all, Bevin's great speech, which received such a bad press in the U. S. I have called it a "great" speech because it accomplished the precise purpose it was intended to accomplish: it utterly squelched the left-wing rebellion against the present leadership of the Labor Government.

People who are close to Bevin told me not to pay too much attention to the reference to Fort Knox gold, that being the tub-thumping in which most politicians must from time to time indulge. (The British worker fears that the price of American aid may be the liquidation of the Labor Government.) Nor was the Empire customs union to be taken too seriously. The real import of Bevin's speech was to be seen the next day, when a resolution demanding closer ties with Soviet Russia was overwhelmingly defeated. It was the sharpest setback the Communists and their fellow travelers have received since the Labor Party denied them affiliation last spring.

This explanation may appear to clash with the bad reception given the AFL fraternal delegate, George Richardson. When Mr. Richardson bitterly assailed the World Federation of Trade Unions and called upon the TUC to withdraw from it, the booing became so vociferous that the Chairman was obliged to remind the delegates of the courtesy due a visitor. To people abroad, this incident could easily have been interpreted as evidence of communist strength at the Congress. As a matter of fact, it was no such thing. Probably most of the delegates approved the sentiments expressed by Mr. Richardson. What they resented was what seemed to them a breach of etiquette. They did not intend to be lectured about their family affairs by one who was present merely as fraternal delegate. And that was all there was to *l'affaire Richardson*.

COMMUNIST OUTLOOK

The strength of the anti-communist sentiment at the meeting was shown by a number of incidents, in addition, of course, to the strong support given Mr. Bevin's foreign policy. During the card vote on the resolution to push the nationalization of steel at the next session of Parliament, I sat in a room off the convention floor, talking with one of the most influential men in the British labor movement. When I suggested politely that, in view of the critical nature of the question then before the assembly, he might prefer to be present on the platform, he smiled and said that his presence was quite unnecessary. "As you Americans say, it's already in the bag. That measure will be overwhelmingly beaten." It was.

Not that communism offers no problem to the British trades unions. Following the rejection by the Labor Party, the CP high command appears to have shifted its main effort to capturing trade unions, and not without some success. As evidence of this, there was an article by George Gibson, TUC Chairman during 1940-41, in the *Sunday Times* on September 7, only a day after the close of the Congress at Southport. Describing the gains made by the Communists in the TUC affiliates, Mr. Gibson emphasized a point not unfamiliar on this side of the Atlantic. He asked "whether the British trade unions should take into consideration the activities of the Communist Party and decide whether loyalty to a party whose policy is determined in another country can be reconciled with holding office in a democratic union in Great Britain." While he offered no answer, it is significant that the question, which goes to the root of the matter, is being publicly asked. In general, after my visit to Southport, and later on to Transport House in London, I came away with a feeling that the British trade unions are sound and ably led, but, as in our own unions, the educational job now being done among the rank and file must be vastly expanded and intensified. It is the apathy of the average trade unionist which gives the Communists their opportunity.

GOING TO THE FAIR

"You ought to have a look at the Fair," said my host the first night I was in Oxford. "In a way, it will give you a completely wrong first impression of the city, but you should risk it anyhow. While it doesn't get written about, we have been having St. Giles Fairs here for a good long time now, probably since medieval days."

And so I went to the Fair, which I found incongruously located in one of Oxford's nicer streets—the merry-go-rounds, in fact, occupying a site directly in front of venerable Balliol College. What impressed me, though, as I told my host afterwards, was not so much the sense of sharing in an ancient rite—and winning a prize for knocking over two Aunt Sally heads with three wooden balls—as the spectacle of an English crowd laughing at



play. Up to that time I had found England drab and downcast, and I was beginning to feel that the war had been too much for this gallant people; that they could not be rallied again, to face the crisis of peace, so soon after their six-year ordeal of war. There is a limit to what the human spirit can bear.

But the innocent merriment in the almost cloistered streets of Oxford reassured me; and, later on, after I had talked to businessmen in London and to the labor leaders at Transport House, I knew that the spirit which accomplished the miracle at Dunkirk and survived the blitz lived on still.

Of course the people are tired, tired in soul and body. They cannot be expected to shout with glee at the announcement of an austerity program so severe that it has to be seen to be believed. But they will not surrender.

They will go doggedly on and, barring a new war or an economic slump in the United States, they will win. In two or three years, with intelligent American aid, Britain will stand on solid economic ground.

GERMANY

One night in Paris I talked with an anti-Nazi German from Berlin who had managed somehow to obtain permission for a short business trip to France. He told a story which is already sickeningly familiar to the American people—a story of a slum in the heart of Europe, of a people half-starved and sinking into despair, of the failure of the occupying Powers to gain respect for the democratic way of life. “What about religion?” I asked. “Do the Germans see the war as a divine chastisement for their sins? Are they turning in their misery to the God whom so many ignored, or betrayed, to follow Hitler?”

“On the contrary,” he said. “Where the human heart is full of hopelessness, there is no room for God. The older people are pretty much the same as before the war; those who were careless then or unbelieving are careless and unbelieving now; the good Christians have *so far* remained loyal. But the young people are largely lost to Christianity. Remember, they are the products of twelve years of Hitlerism. That was the only faith they had; and now that their dream is dead they seem incapable of believing in anything else. They are drifting into a sort of nihilism.”

CHRISTIANITY OR COMMUNISM

Nowhere in Western Europe did I find that the war had aroused any repentance for the past, much less inspired a movement toward religion. Perhaps the awakening is yet to come. But, so far, the pagans remain pagan; the anti-clericals spew their nineteenth-century fears and hates; the huge indifferentist mass goes its worldly, uncomprehending way. The crisis in the West is more than economic or political. It is fundamentally a crisis of belief. The old formula of the last century can no longer work; if, indeed, it ever really did work. A secularist Europe, which confined Christianity to the sacristy, has become impossible. If Christ is not permitted to inspire the social and political institutions of postwar Europe, then Karl Marx will. Or, rather, that bloody travesty of Marxism which has already subjected the Russian people and all Eastern Europe to the slavery of totalitarianism. American aid can help for a while, buying precious time for European revival. But ultimately only Europe can save itself—Europe and the Faith which made it. I like to think that President Truman's gracious letter to the Holy Father was a confession that this is, indeed, so: that his proud boast that the United States “is a Christian nation” may awaken European minds to the glory of their Christian past, and thus point the way to an equally glorious future. Else prepare for the worst.

(Before the appearance of this issue on the newsstands, Father Masse will have returned from his European trip. During his stay in Italy, Father Masse enjoyed the privilege of a private audience with the Holy Father.)

Berlin report

Berlin, September 19 (*By wireless*)—The heavy hand of Soviet totalitarianism has not yet been directly laid upon the Church in the Eastern zone, but religion is being systematically deprived of its normal human defenses. This is the judgment of qualified observers of Russian policy as followed in the Soviet zone of occupation.

Reports from outside Berlin paint the following picture of life in that zone. There is no Catholic publication for general circulation outside of the *Petrus-Blatt*, a diocesan organ published in Berlin and not distributed to any extent beyond the diocese. There is only one youth organization, the Free German Youth, and this is strictly under the control of Communists.

There are no Catholic schools, although—theoretically—Catholic children may be taught their catechism in the public-school building if no other facilities are available. In practice this decision is left up to the local official, who is usually a member of the Socialist Unity Party. In whatever institutions of higher learning there are—and reports of educational levels in these institutions are not complimentary—Marxism and materialism are the official doctrine.

As if these limitations were not enough, the usual totalitarian system of informers is in full operation. In each classroom, according to one account, two students are coerced to report on their professors as well as on their fellow students. The only opposition newspaper, that published by the Christian Democratic Union, must submit its copy for previous censorship and is even given editorials and told to publish them. Inasmuch as leaders of opposition movements have been known to disappear, priests cannot in conscience urge layfolk to go into politics. This adds up to a grim picture. It is yet to be seen, however, whether the Soviets have succeeded or will ever succeed in imposing these policies equally everywhere in their zone. Thus far parish life has, fortunately, been left intact.

This is the fourteenth year of totalitarianism for these people, and they have learned how to maintain themselves. A new factor, too, has entered into the Catholic life of Eastern Germany. This is the surge of expellees from the East, who, while they brought with them very little of this world's goods, have given valuable moral reinforcement to the diaspora. The faith of those coming from Ermland particularly has been described as “excellent.” Thuringia before the war had only 150,000 Catholics; now it has 759,000; Mecklenburg-Pomerania, which previously had only 44,000 now has 300,000; the Province of Saxony has risen from 100,000 to 800,000. These are round numbers, but they indicate the new meaning of Eastern Germany to the Catholic Church.

Why have not the Soviet occupation authorities snuffed out the Church and political opposition? No one knows, except that they are not yet in a position to do so. They must take all of Germany or nothing; and even part of Germany may prove too big a morsel to swallow.

ROBERT A. GRAHAM

Literature & Art

Great books—I: The Declaration

Robert C. Hartnett

The great books program, the subject of this series of articles, very ingeniously provides for an opening "sample" discussion on the first two paragraphs of The Declaration of Independence. This document was chosen, no doubt, because of its intrinsic "meatiness" and great contemporary importance. It has the merit of being brief and familiar. But it has the further merit of illustrating how classical writing is packed with thought. It would, indeed, be a great mistake to imagine that it can be used to school a group in the mere technique of discussing a piece of writing. For The Declaration, if seriously analyzed, will carry a discussion-group into the deepest waters of political philosophy.

The first paragraph lodges the colonists' case for independence on the solid ground of "the Laws of Nature and of Nature's God." Now the concept of "natural law" plunges the reader straight into the heart of ethics. We are dealing with a highly philosophical and metaphysical idea.

What is the scope of philosophy? How can one perceive metaphysical reality? What is the difference between the philosophical and, let us say, the scientific method of inquiry used in the natural sciences? What is the difference between a *truth* and a *fact*? Fortunately, St. Thomas studies the idea of natural law from a purely philosophical point of view in another great book included in the first-year's program of reading and discussion, his classic *Treatise on the Laws*. But the student of The Declaration must remember that he has not yet analyzed this work of St. Thomas, and he will find when he does that it is no mental "pushover."

But another difficulty pops up. Different writers have used the same term, "natural law," to designate quite opposite views. Long before St. Thomas, the Stoics used the term. Cicero used it freely. What did they mean by it? If a student consults Charles H. Ilwain's *The Growth of Political Thought in the West*, he will find that Roman jurists like Gaius and Ulpian took opposite sides on the exact meaning of the "natural law." The one identified it with the laws governing the universe as a whole, and thought that it applied to "beasts and birds" as well as to men. The other thought that it was specifically a *human law*, a law governing rational and free creatures. In what sense did the signers of The Declaration use the term?

Louis M. Hacker in his recent two-volume work, *The Shaping of the American Tradition*, voices a common-enough view when he says:

Ours is a government of laws and not of men. Highest of all is the natural law which Jefferson, obtaining the notion from John Locke, embodied in the Declaration of Independence. [Vol. I, p. xxi].

If Jefferson obtained the notion of natural law from John Locke, then we are thrown back into the inquiry as to what Locke's "notion" of natural law was. It so happens that Locke's second treatise, *Of Civil Government*, also appears on the list of great books to be read and discussed during the first year of the program. Are we therefore going to defer our analysis of what "the Laws of Nature and Nature's God" mean in The Declaration until we study John Locke? That might well be the best thing to do. But when that time comes it will be well to recall that Carl Becker in his *The Declaration of Independence* goes to great lengths in order to show that the signers of The Declaration did *not* get their idea of natural law from John Locke at all. And Jefferson, who drafted The Declaration, wrote in a letter that the "sentiments" incorporated in the document were "those of all America." He mentioned several authors as contributing to the "shaping of the American mind," including Locke; but he seemed to put more stress on the general currency of the ideas.

One could do worse than to dip into the late Dr. James J. Walsh's *The Education of the Founding Fathers* to find out where the educated leaders of that generation of Americans did get their "notion" of natural law. Certainly Jean Jacques Burlamaqui cannot be left out of account. Have you ever heard of him? Did you know that his *Principles of Natural and Politic Law* was a widely disseminated, widely read and highly respected treatise at the time of the drafting of The Declaration?

The purpose of the great books courses is to open up the minds of readers by bringing them into immediate contact with writings of permanent value. In the case of the writing chosen as a "sample," it becomes clear at the start that this is no simple operation. In fact, very few Americans will find that they are equipped to lead the discussion on the first paragraph with ease.

Every phrase in the second paragraph presents a challenge. But let us pass over the question of "self-evident" truths (even "truths" would bear a good deal of analysis), of being "created equal," and of "unalienable rights." The definition of these rights is what intrigues us.

The rights singled out as of transcendent significance are of those of "Life, Liberty, and the pursuit of Happiness." This phrase looks simple enough. But is it?

First let us compare this statement with that in the famous Bill of Rights of the first Constitution of the

State of Virginia, the work of George Mason, with the help of Madison and, to a lesser extent, of Jefferson. Article I reads as follows:

Section 1. Equality and rights of men. That all men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity, namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

Do you notice any significant difference between the wording of this statement and that of The Declaration?

The Virginia Bill of Rights emphasizes the idea that "all men are by nature" (God as Creator is not mentioned) "equally free and independent." The Declaration carries no such phrase as "free and independent." Is the omission significant? Jefferson originally had the word "independent" in his early draft of The Declaration, but it is crossed out, as you can see for yourself in *The Complete Writings of Thomas Jefferson*, a very useful one-volume compilation edited by Samuel K. Padover. Does the inclusion or exclusion of the phrase really make any difference? Do you think that its inclusion gives the Virginia Bill of Rights a more *individualistic* ring than The Declaration?

But let us go on. The Virginia statement then lists the "inherent rights" which men bring into "a state of society" as "the enjoyment of life and liberty, with the means of acquiring and possessing property. . . ." Nothing is said in The Declaration about property. If you want to see something interesting, read Locke's second treatise, *Of Civil Society*, with all he has to say about "the state of nature," "equality" and "property," and then ask yourself whether the Virginia Bill of Rights is not definitely Lockian in ways in which The Declaration is not.

If you want another example of a State constitution you might look up that of Massachusetts, adopted in 1780. It also opens with a "Declaration of Rights":

All men are born free and equal, and have certain natural, essential, and unalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property; in fine, that of seeking and obtaining their safety and happiness.

This statement departs further from The Declaration in using the word "born." Has "born" the same connotation as "created"? Has a human person no rights until he is born into this world? This question has assumed considerable pertinence. It is not merely a question of destroying unborn life. It is a question of what society owes in the way of prenatal care to offspring which have not yet seen the light of day. And we usually associate with "birth" the whole complex of "accidents" by which, in the concrete, one person differs from another in the human conditions and temporal circumstances of his life.

Much has been written about human "equality." But, in the end, is not equality a moral concept? Is it not derived immediately from the fact that every human person is created by God as His human creature for the same sublime end, God Himself, for which all men are

created? Is it a good idea to obecure this only ground of human equality by changing the clear affirmation of The Declaration that "all men are created equal" into the weaker and even ambiguous phrase, "born free and equal"? And is not a person normally "born" a member of society, for which every human being is at least destined by his social nature? Is not this so-called "sociality" of human nature at least as important as his right to be "free" from arbitrary and unjust interference? It does not seem whimsical to ask whether in the Massachusetts Bill of Rights, as in that of Virginia, more of Lockian individualism was allowed to find expression than in The Declaration of Independence.

The question cannot be answered with much satisfaction apart from a close reading of Locke himself. His second treatise, *Of Civil Government*, is an interesting if somewhat deceptive and inconsistent piece of writing. What one has to watch in it are the implications rather than the straightforward assertions. But if a person comes to it after having analyzed St. Thomas' *Treatise on the Laws*, the reading of which is a real intellectual challenge, he can begin to see a gulf widening between the two thinkers. The issues come into focus. Only then can he turn back to The Declaration to ask himself whether the political philosophy it embodies has a closer affinity to that of John Locke or that of St. Thomas.

For it seems very unlikely that political thinkers of the caliber of John Adams, Charles Carroll, John Witherspoon, and especially James Wilson, should have signed The Declaration if they thought that it smacked of Lockian individualism. Wilson was the most acute political philosopher of his generation, the only one, indeed, who wrote at full length on such concepts as natural law and the social nature of man in a scholastic sense. That he was critical of Locke is perfectly plain from the way in which he attacks Locke's theory of knowledge in his lecture, "On Man as an Individual."

Those who embark upon the exhilarating experience of a great-books reading program cannot expect to capture the sense of great writings in one session devoted to each. What they learn will depend in part on their previous academic training. It will depend in part on their natural aptitude for the handling of somewhat elusive types of thinking. And it will depend in no small part on the way in which the discussion leader directs the course of the discussion, on the way he unfolds his questions, and on the amount of time he allocates to various phases of the work under consideration.

The ultimate question is this: what is the final purpose of such a course of reading? If it is merely to encourage intellectual activity by confronting readers with a variety of lines of thinking, will the groups move towards any integrated system of thought? And if they do not move in that direction, is such intellectual activity what they need and want? Academic detachment is good in its place and to a proper degree. But the world is faced with a mental confusion out of which only people with a coherent and valid outlook can lead it. To expect the average reader to do his own integrating is expecting a lot. It might even take the form of excessive rationalism.

Books

Forced labor today

THE NEW SLAVERY: A study of the resurgence of slavery in the modern world.

By Hoffman Nickerson. Doubleday. 242p. \$3.50

Today Christendom—and, for that matter, Western civilization itself—is threatened by the resurgence of a new slavery. Back in the times preceding World War I, it would have been considered “unprogressive” even to mention any form of serfdom. After all, so it was thought, the era of enlightened progress had finally descended upon humanity. The article on slavery in the 1910 Edition of the *Encyclopaedia Britannica* read: “. . . the last vestiges . . . of modern colonial slavery are disappearing from all civilized states and their colonial possessions.”

Modern slavery finds its essence in the system of forced or conscripted labor. Unlike its predecessor, the new form of serfdom does not provide open markets for slaves. Yet it is compulsory, derogatory to human dignity, and fully as dreadful as any human slavery can be.

The New Slavery, by Hoffman Nickerson, may be regarded as a complete dossier on slavery as it exists in our world today. The author believes that Soviet Russia's slave-labor system is nothing less than the latest replica of an ancient evil which has haunted the conscience of humanity for many generations.

The author traces the history of slavery since pagan times, when it was universally accepted as part of society. During the Middle Ages, in Christian countries at least, slavery disappeared as an approved system, only to reappear with the enslavement of the Negroes.

But, though slavery was belatedly abolished in America around the middle of the nineteenth century, it was again reinstated, writes the author, in Europe during the twentieth. Its sponsors this time were the followers of Bismarck and Karl Marx.

The thesis of Mr. Nickerson's book is that the present Soviet system is nothing less than a genuine slavery, enveloped in the elaborate forms of state organization. Forced labor is enjoined not for the admitted benefit of

individuals, but for the nominal welfare of the community-state.

To document his charge regarding the existence of slave labor in Soviet Russia, the author cites several internationally prominent writers, such as Arthur Koestler, David Dallin, Eugene Lyons, Victor Kravchenko and a number of others.

Mr. Nickerson points out that the Soviet system of slavery has two objectives, the one not wholly consistent with the other. In the first place, the system isolates from the mass of the people such elements as the government considers dangerous. In other words, all those opposing communism or the particular forms of Soviet dictatorship, are marked at once for deportation to slave-labor camps. The other objective, in the opinion of Mr. Nickerson, is to use slave labor for the economic planning of the Soviet Union. He contends that the Soviet government, the only employer in the USSR, is too poor to afford good wages. It decided, therefore, to incorporate into its system the work of those who are deprived of liberty, and by means of slave labor to implement its vast plans of “industrialization.”



The author also warns that Western civilization is now re-infected with the initial stages of the slavery disease, which he attributes to the advent of modern “welfare” legislation, resulting in the loss of personal responsibility of the individual.

Regarding the non-Soviet slave world in our time, the author outlines various forms of enslavement practised during the reign of the National Socialists in Germany.

Mr. Nickerson's book supplies much useful information about the existence of slavery in the contemporary world. All should read it who are alarmed by the rapid march of the new Dark Ages now threatening our most treasured possessions—our freedom and our Christian civilization.

WALTER DUSHNYCK

Catholicism and Orthodoxy

WINDOWS WESTWARD: Rome, Russia and Reunion

By Very Rev. Stephen C. Gulovich, S.T.D., Ph.D. McMullen. 156p. \$2.50

This is a book that is bound to arouse controversy. Liturgical experts will take exception to some of the author's theories on the relative antiquity of the rites; some historians of the Slav Catholics in America will wish a re-interpretation of the reasons why there now exist here two exarchates for the Catholics of the same rite; literary people may see defects of style and arrangement.

But Oriental enthusiasts will be able to bridge these difficulties and to welcome the book as an addition to the all-too-meager literature on the subject, as an accurate presentation of the major religious problem of our day. They will find here a calm but objective rebuke to those Catholics who never seem to realize why there must be different rites in the Church, variety in unity and not uniformity. With more than half of all the Eastern Catholics in the world in the new catacombs of Russian-occupied territories, it is essential that we do our part to make the non-Latin rites grow and flourish in this land of freedom. Indeed, to the readers of Dr. Gulovich's pages, the very existence of these rites will appear as nothing short of providential.

If he had done this and nothing more, the author would have rendered a distinct service to the Church. Yet, to our mind, the importance of *Windows Westward* comes not from its clear picture of the past and present of the great Byzantine Slavonic family, but from its accurate analysis of the point of view which Orthodoxy opposes to Catholicism. Russia has, in our time and to our amazement, re-established the Patriarchate of Moscow and made it the spearhead of its Pan-Slavism. With the eyes of the Catholic world now fixed on the manifestations of Our Lady at Fatima, we like to see in Stalin's act of restoration an unwitting preparation for the fulfillment of Mary's assertion that Russia would be converted and consecrated to her Immaculate Heart.

There can be no lasting peace on earth until men walk once more in religious unity, the only real tie that can bind them together in thought and action, in this Babel-like world. Dr. Gulovich explores the obstacles to unity on

the part of Russia. He recalls the lam-ents of Feodor Dostoyevski, the Rus-sian novelist of seventy years ago. As this writer viewed the contempt in which his land was then held, he main-tained that Orthodoxy was the only hope for the East and that the West-ernizing influence of Catholicism had failed in its mission. Since the Ortho-dox of Dostoyevski's day was strong-est in Russia, he claimed for his nation

the leadership in effecting the unity of the human race.

Dostoyevski could not have dreamed that the history of our own generation would be dominated by Russia and that the Russian Revolution would be termed by many as "perhaps the most significant event in the history of man-kind since the fall of the Roman Em-pire." Yet that is the patent fact, and it will be to the eternal glory of our

day if the only fundamental rapproche-ment with Russia can be achieved, namely, religious reunion in the one Church of Christ.

That is why Dr. Gulovich quotes in its entirety the eirenic Memorandum submitted by the Russian convert, Vladimir Soloviev, to Pope Leo XIII. In this truly epochal document we have the key, historically and religiously, to the problem of reunion between Rome and Russia. Soloviev breathes all the optimism of Christ's prayer for unity at the First Mass:

In our midst one will find a num-ber of people who desire unity, but they fear Latinization. It is necessary, therefore, to assure them that if the Oriental Church will return to Catholic unity, if she will recognize in the Holy See the power granted and willed to it by Our Lord in the person of St. Peter, in order that unity, solidar-ity and the legitimate progress of Christianity might be safeguarded, she [the Oriental Church] will conserve not only her rite [which is understood] but also the auton-omy of organization and admin-istration as exercised in the East prior to the separation of the Churches.

For presenting to us these points of view, we judge *Windows Westward* a basic book. The ample bibliography provided for each chapter enhances its value as a guide for further study.

THOMAS J. McMAHON

The vitality of Thomism

SAINT THOMAS AQUINAS

By Gerald Vann, O.P. Benziger. 185p. \$3

The expansive title of this short book is hardly a key to its contents. Neither interpretation, direct biography nor capsule review of Thomism, it savors by turns of each. Father Vann sketches, often eloquently, a tract for the times in which he diagnoses a complaint and indicates a therapeutic. Christendom, he observes, has long been split into the rationalizing, practical West and the intuitive, contemplative East, while outside the Church there is a reaction against scientific rationalism in favor of intuition and emotion.

In Thomism, Father Vann argues, these Eastern and Western approaches are united and, along with a complete metaphysic, a balance is maintained between discursive reasoning and a higher knowledge independent of it. St. Thomas, himself sprung of diverse racial strains, utilizing Greek-Arabic thought and the theological heritage



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which includes the Eastern Fathers, effected "the synthesis of the characteristic thought of East and West." Moreover, "it remains true that intuition, the knowledge in which the heart is necessarily involved, is for St. Thomas the summit of human knowledge."

But before the metaphysical habit can be restored to the West, and all dissidents reconciled, Father Vann warns:

... it is the vitalism of Thomist thought, as of Christianity, that must be stressed; and for that reason there is need of stressing the intuitive-affective elements in the theory of the approach of the mind, or rather of the whole personality, to reality. Thomism has suffered from a too-exclusively rational presentation.

This challenging thesis is a corrective for circles where the suggestion that the role of the will requires more consideration is apt to be hustled out-of-doors with shouts of "Voluntarism." It is only regrettable that Father Vann did not enunciate his position with somewhat greater precision and richer historical and textual substantiation.

Thomists are likely to wince at "intuition," though Father Vann's Preface exculpates the term. Again the Eastern mind reflected in St. Thomas is not convertibly that of Christian Byzantium and modern India, but in handling quotations the effect here is to blend the two, using "East" to signify either without distinction. The dichotomy between East and West seems too unqualified in face of the Western flowering in thought, vital growth and contemplative saints and communities even since 1563. There might have been more emphasis on discursive reasoning as the method proper to man in this life—a method exemplified on every page of St. Thomas, while the intuitive element does not, as Father Vann observes in passing, "bulk large." Here is where corroborating texts are needed.

The section contrasting Marxism and nazism, written in 1939, might have been recast for this American edition, since history has reversed the author's estimate. Today rationalizing Marxism thrives; intuitive, emotional nazism has collapsed. If it be objected that a small work cannot be definitive, it must be answered that a reversal, through weight of further evidence on main points, might alter the whole thesis.

But Father Vann is to be thanked for his luminous insight; others following the road he indicates can clarify and apply his suggestions.

JOHN DONOHUE, S.J.

HUMAN FACTORS IN MANAGEMENT

By Schuyler Dean Hoslett. Harper. 322p. \$3.50

Workers, they are now beginning to find, are not mere muscle-powered machines or wards of a humanitarian ASPCA. The field of counseling management in handling these problem people is a lush one, and from the mass of recent literature Mr. Hoslett has culled much that is significant. Even ten years ago there wouldn't have been a collection like this; yet somehow, some way, man will assert himself above and through the Frankenstein he has created. Sociologists and psychometrists have turned the full forces of their new-found sciences to search out why Zilch's Dingbat Factory is a good place to work in and why, on the other hand, the men at Eastern Magnetic seem to be always griping.

Running through Mr. Hoslett's symposium is one unifying thread. Labor problems are a complex of status problems, family backgrounds and emotional maladjustments which must be understood if the relationship between management and worker is to be stable and harmonious. In other words, labor problems are in the last analysis man problems.

The four essays on the training and nature of leadership are excellent. Barnard's famous essay on the nature of leadership is required reading for teachers. "At bottom," says Ordway

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Tead in another contribution, "we influence people because it becomes known that we are concerned for their welfare. The influencing person is a loving person. The essence of wisdom about personal power is contained in the phrase of Christ: 'Whosoever will be the chief among you, let him be your servant.'"

McGregor of M.I.T. discusses the peculiar dependence of the subordinate in a plant upon his superior. Frankly does he justify the position of the trade union in modern society. Workers seek security in the work situation, and they crave some kind of self-realization in the face of an ever increasing impersonalism. Management attempts to answer the first need for security by means of pension plans, health- and accident-insurance, and even guaranteed annual wages. But:

This does not get at the heart of the problem: the personal dependence of the subordinate upon the judgments and decisions of his superior. Labor unions have attacked the problem more directly in their attempts to obtain rules governing promotions and lay-offs, grievance procedures, arbitration provisions and protection against arbitrary changes in work-loads and rates. . . . They help to provide the subordinate with a measure of security despite his dependence upon his superiors.

The opening chapter of the remarkable work of Golden and Ruttenberg is quoted in full. There are two reports of the epic-making Hawthorne experiments in Western Electric. Gordon Allport discusses brilliantly the psychology of participation. Throughout the volume are many hints for a guidance counsellor and bibliographies of significant literature. The format design of the book is poor and the binding sub-standard.

This book is an advance, and well worthwhile for those engaged in industrial relations and in counseling. It is good to know that the worker is now more than a mobile tool of production. All the probing and soul-screening might seem to show that he is pulled by more phobias than a mangy mutt has fleas. It is good to know that he has a mind, and something approaching a soul. But unless men come to treat of the worker in his frame of realest reference as the son of God that he is, they'll have pagan materialism searching an answer these eons to come. Even in mass production, it still remains true that "without Me you can do nothing." PHILIP A. CAREY

THE LAST DAYS OF HITLER

By H. R. Trevor-Roper. Macmillan. 241p. \$3

This book by a former British Intelligence Officer is destined to prevent the rise of a new Hitler myth. H. R. Trevor-Roper, a fellow of Christ Church College in Oxford, tries to prove that Hitler, together with Eva Braun, his bride of a few hours, committed suicide in the bunker below the ruins of his chancellery in Berlin as it was being overrun by the Soviet armies. The author has accumulated much interesting material about the Führer and his court, particularly about the strange role of his physicians, his character and his moods. The stories are based upon interrogations and unpublished diaries.

Sensational incidents are emphasized, as, for example, the outburst of the Führer before Mussolini after the failure of the July conspiracy. Some of the characterizations are not too convincing—for instance, the attempt to picture Speer as a highly intelligent technocrat surrounded by cranks and crooks. Also, the general remarks on German psychology and German history which made the rise and the unlimited power of Hitler possible are adapted to the taste of readers who prefer easy explanations to complicated analyses. H. R. Trevor-Roper does not discuss the post-1933 English foreign policy which completely misjudged Hitler—though he describes correctly Hitler's successes until 1941.

Does Trevor-Roper prove beyond any doubt that Hitler died? I would say that he produces most impressive evidence, but the evidence is not absolutely conclusive: the witnesses are not reliable, and Trevor-Roper himself shows that even after the hour of Hitler's alleged suicide some of his henchmen succeeded in escaping from the Führer's hideout. But psychological and circumstantial evidence makes the death of Hitler after his macabre marriage appear most likely.

It is surprising that Trevor-Roper has used his book for such attacks against the Catholic Church and the Jesuits as to prove that he is not above passions and prejudices. The well-known Church historian, Father J. Brodrick, S.J., has refuted them in a convincing way (*London Tablet*, June 21, 1947). The answer of the Oxford historian is astonishing. He admits having misquoted Cardinal Newman, and he excuses his false statement that Goebbels was "a prize pupil of a Jesuit

seminary," by the claim that such a statement has not yet been denied, according to his knowledge (*London Tablet*, July 5, 1947). Trevor-Roper apparently believes that the Albertus Magnus scholarship given to Goebbels was given by Jesuits. But the organization responsible for this scholarship has nothing to do with the Society of Jesus. In his answer to Father Brodrick, Trevor-Roper does not make even an attempt to defend the accusation in his book (p. 17) according to which "the Jesuits created a system of education" which "aimed at preventing knowledge." His strange attempt to compare Himmler with Bellarmine shows that he has scant historical sense. Father Brodrick does not fear to reject certain views of Bellarmine on heretics, but even these views have quite other foundations than the extermination policies of the Gestapo head.

It is regrettable that the anti-Jesuit passages, which are impressive proofs of the ignorance of Trevor-Roper in modern Church history, have been reprinted in the American edition. But fortunately it would be unjust to regard them as characteristic of the whole book.

WALDEMAR GURIAN

BRIDGE TO RUSSIA: Those Amazing Aleutians

By Murray Morgan. Dutton. 222p. \$3

Massacre Valley, Holtz Bay and Henderson Ridge were familiar names in May, 1943, when all of us were reading about United States troops fighting in the Aleutians. For the first time we became conscious of these American pinpoints on the map. Then, few knew where the Aleutians were; fewer still could tell you how the United States came into the possession of these rocky, fog-bound knolls.

Bridge to Russia is a successful attempt to write a popular history of the Aleutians. Mr. Morgan's pleasant style carries the reader through the history of the land, the people and the sea around the Aleutians. There is a chapter of reasonable length on the war in the Islands; and another section of interesting opinions concerning the future of these outposts of American domain.

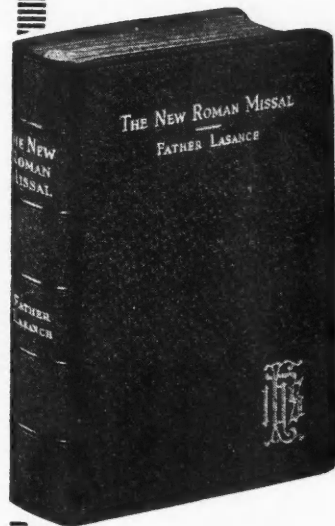
In his short book the author brings together much information of interest to readers desiring conversational knowledge of the subject. He sketches the story of the Aleutians from prehistoric times down to the present. His narrative is drawn from ethnologists' surmises, as well as from Russian ex-

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No chapter of *Bridge to Russia* is an exhaustive study of its chosen topic, but each serves as a pleasing introduction to a field of knowledge practically unknown before bombs hit Dutch Harbor.

WILLIAM N. BISCHOFF

The Word

IF A SURREALIST WERE TO DEPICT anger, he might well represent it as a twisted and throbbing heart out of which grow two hands; one clenched into a fist, the other clutching a dagger. For anger, in its extreme, is a faceless, mindless force, its language vituperation, its purpose vengeance. There is, of course, a justified anger; and such was the majestic rage of Moses when, descending from the mountain where

he had communed with God, the tables of the Law in his hands, he found the frivolous people worshipping a golden calf. "And being very angry, he threw the tables out of his hands and broke them" (Exodus 32:19). Elbowing his way through the singing, dancing throng, he unceremoniously dethroned and destroyed the idol. Similarly Our Lord, expelling the buyers and sellers from His Father's house, was motivated by a just and righteous indignation at their profanation of that sacred spot (Mark 11:15).

We, who are often shaken by resentment, like to imagine that our wrath, too, is disinterested and defensive of outraged justice, though a little self-scrutiny would soon convince us that it generally stems from pique, because someone has invaded one of our pet prejudices. St. Paul, in the section of Ephesians read in the Mass for the nineteenth Sunday after Pentecost, warns his disciples against the malevolent mentality, the un-Christian explosion of the soul, which is anger. "Be angry and do not sin; do not let the sun go down upon your anger." Realistically enough, this profound psychologist admits that the human soul is quick to resent, irritable, prone to take umbrage. But the spiritual difficulty comes when anger smolders into a desire for revenge. Dismiss your dudgeon at once, Paul advises; do not take it to bed with you; do not brood over it, storing it in the vaults of your memory until an opportunity arises to even the score.

Life would certainly be much more lightsome if people heeded that sage advice. Everyone knows of families split into factions, fighting an intramural civil war with husband against wife, or child opposing parent. All too familiar is the silly feud which makes Catholics pass each other without speaking or permits them to break their uncharitable silence only with intervals of articulate acrimony.

Towards the end of his life, Ignatius of Loyola who, in his youth had a fierce, flaming temper, was so meek that observers could not imagine him as he had been before grace and self-conquest had chastened him. Francis de Sales, likewise, through prayer, God's help and constant self-repression, raised the boiling-point of his blood above the heat of the day; and it was he who wrote the sagacious words: "We must have patience with the whole world, and most of all with ourselves. As soon as you begin to exercise yourself a little in patience, everything will move

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along splendidly; for the meek and loving Redeemer, who has inspired us with an ardent desire to serve Him, will furnish us with opportunities to do so."

There is the real motive for patience and every other virtue—the imitation of Christ. It was Paul's argument also, for in this negative section of Ephesians he is advocating no mere humanitarian self-control, the how-to-get-along-with-people idea. He is insisting rather on the dogmatic results of our incorporation in Christ, of our being "members of one another." Recall Christ's patience in the face of insult (Mark 3:22); see Him submit voluntarily to the rabble in Gethsemane (Luke 22:54), watch Him stand silent before the Sanhedrin while the perjured witnesses babble their contradictions. Majestically sad and wordless He was when Herod's hall rang with mocking laughter and, through the red hours of His Passion, Isaiah's words were amply verified: "He shall be led as a sheep to the slaughter and shall be dumb as a lamb before his shearer" (Is. 53:7). We with our sensitiveness, our tempers, our quick rages, are scarcely recognizable as His members.

WILLIAM A. DONAGHY, S.J.

Films

DARK PASSAGE. Subjective camera work (the lens acting as the eyes of the leading character) is used for roughly the first third of this new thriller, and it effectively serves a dual purpose. Through its use the audience is given the feeling of actually participating in the hair-raising adventures of the unseen hero as he breaks out of prison, bent on proving that he did not murder his wife. Since a couple of narrow escapes from recapture soon persuade him to undergo face-changing plastic surgery, this subjective technique also serves as a neat way around the difficulty of providing one actor with two different faces. The anti-climax of removing the post-operative bandages, only to reveal the familiar Humphrey Bogart countenance, is blunted by a bit of unconscious humor, as the gracious lady who has been sheltering him, and who is his current, real-life spouse, avers that she likes his new face. From here the story charts a more familiar course as Bogart copes with an oily blackmailer, moves unrec-

ognized among his old associates looking for evidence, and finally, when the only witness falls from a seventeenth-story window, retires below the border, accompanied by his faithful bride, to continue his legal fight from a safe distance. *Adults* should find it a routine melodrama with moments of distinction. (Warner Bros.)

DESIRE ME. Greer Garson's latest vehicle is best described as a visual soap opera. The scenario encompasses the events of a week, and in that time her large-scale emotions include grief, resignation, magnanimity, imagined love, shame and repentance; and, when the going gets too tough, she develops a full-blown neurosis with physical symptoms simulating a fatal heart condition. All this comes about because (it says here) she is a wonderful woman whom everyone admires and loves, and because her husband makes the mistake of sharing his memories of her with a fellow prisoner-of-war. In an escape, this false friend deserts the wounded husband and goes off to woo the wife, first telling her that she is a widow. This extraordinary courtship is explained by a few glib references to wartime tensions, society as a factor in shaping moral bankrupts, and the appeal weak men have for women who hope to reform them—all of which doesn't even come close to making it credible. George Cukor, who has an enviable reputation for directing romantic dramas, creates a few interesting effects by an unusual cross-cutting of sequences, but seems chiefly concerned with the picturesque Brittany-coast setting and with photographing the anguished Miss Garson in a series of attractive gowns. The locale provides an excuse for some colorful and reverent enough scenes depicting a religious festival, and also allows the climax—when the returned husband fights it out with the interloper—to take place on an eerie, fog-bound cliff. The usually dependable Robert Mitchum and promising newcomer Richard Hart seem ill at ease in the principal male roles, a feeling likely to be shared by *adult* onlookers. (MGM)

HEAVEN ONLY KNOWS. Another fantasy is precipitated by a clerical error in heaven. A man destined to be one of the pillars of the Old West was unaccountably born without a soul and has consequently developed into a ruthless killer. The film has a little trouble sustaining this difficult theological point. In the opening sequences the

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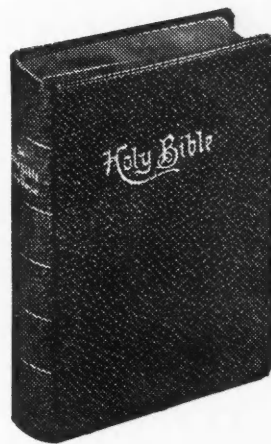
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soulless one is battling for supremacy of a lawless town with an equally wicked character whom he eventually kills in a gun duel, with a little heavenly assistance. *Adults* willing to go along with this dubious contrivance, which excuses the evil deeds of one man while punishing the other's, should find the rest a moderately entertaining Western, in which killer Brian Donlevy reforms, through the counsel of Robert Cummings playing the part of an angel in human form. (*United Artists*)

MOIRA WALSH

Theatre

AMBASSADORS OF PEACE. A back number of *Theatre Arts*, a magazine which leans closer to the cultural than to the professional or trade side of the theatre, recently came into my possession, and part of a sentence in the leading article immediately arrested my attention. "The theatre," the writer asserts, "is the liveliest form of international understanding." A similar thought appeared in this space in a review of Konstantin Simonov's *The Whole World Over*. The concluding sentences of the review were: "The Russians have helped our season a lot by sending us this pleasant comedy, and perhaps we should do something for them in return. It would be a nice gesture to send them our *John Loves Mary*."

That an editorial in *Theatre Arts* and a column in *AMERICA*, published months apart, should refer to the theatre as a medium of international good will is more than a coincidence. Sooner or later, any writer who observes the theatre closely enough long enough is bound to discover that the stage is a human rather than a national institution.

The stage expresses the spirit of gaiety and humor that resides in the core of all men, whether Swedes or Senegambians, in terms of color and action. The highest of the theatre arts, drama, reflects their spiritual conflicts and consequent victory or defeat. In the theatre, we become as intimate with characters from across the border as we are with the family next door. Their private lives, even their secret thoughts, are an open book. When we get that close to foreigners we usually find that they cease to be foreigners and become neighbors.

It is practically impossible to listen to Maurice Chevalier singing a novelty song and at the same time remember that he has been accused of collaborating with the Nazis. The most confirmed racist must find it hard to hold on to his color phobia while admiring Bill Robinson's exquisite tap dancing. There is a magic in the theatre that makes us tolerant and sympathetic, lifts us out of our provincialism and makes us ashamed of our prejudices. On the stage, as in few other areas of life, all men are equal.

It is pleasing to note that in our expanding foreign trade the various stage arts have become important articles of export. *The Man Who Came to Dinner* has been playing in Prague; *The Skin of Our Teeth* has been produced in Amsterdam; while *The Glass Menagerie* has been performed in Stockholm, Paris and Rome. American drama has even penetrated the Iron Curtain, behind which, as one would expect, *Tobacco Road* is a favorite. American plays, in the long run, may win us more sincere friends in Europe than the Marshall Plan.

THEOPHILUS LEWIS

Parade

HUMAN NATURE REVEALED ITSELF, during the week, in myriad manifestations. . . . Richly varied, indeed, were the resultant patterns of human behavior.

People of Pennsylvania witnessed an ill-advised reaction to a dilemma when a landscape gardener, far out on a tree limb, sawed off the limb. . . . In Oklahoma, the unexpected wrought a swift change in a situation. . . . A father, reaching into a tree for a switch to use on his son, put his hand into a hornets' nest. . . . Impatience proved expensive in Ohio. . . . A citizen, informed by a fellow Ohioan, a garage mechanic, that he could not get his automobile until a \$2.50 bill was paid, bit the mechanic's ear. The citizen paid the \$2.50 bill for the auto plus a \$200 fine for the bite. . . . An interesting new twist to social customs took form in New York when a tenant evicted his landlord. The landlord, during the tenant's vacation, moved into the latter's basement apartment. The tenant, returning, appealed to a court which ruled that the landlord was a squatter in illegal occu-

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pancy of his own basement. . . . Compensation for loyalty was sought. . . . A young Georgia woman, writing to the U. S. Treasury, stated she had heard the Government was making loyalty checks and felt she should get one of the checks since she had worked loyally for the Government during two war years. . . . Discipline in police departments remained firm. . . . In Little Rock, Ark., two officers drew three-day suspensions for playfully walking a stray mule up the city-hall steps into police headquarters and tethering him to a sergeant's desk. . . . In Passaic, N. J., the police chief forbade his men to work as bar-room bouncers during off-duty hours, because too many casualties resulted from this type of off-duty activity.

The mental causes of certain behavior patterns were as varied as the patterns. . . . Maternal attitudes caused wonderment. . . . A Massachusetts mother, who rejoiced when her sixteen-year-old son received his airplane-pilot's license, refused to let him play football, declaring: "No football. It's too dangerous." . . . Industrial production was stepped up. . . . A New Jersey judge sentenced a husband to a job. . . . The confusion caused by the recent Army-Navy merger was glimpsed. . . . A colonel, in his Washington office, asked by a reporter where a conference was being held, replied: "It's being held on the third deck, amidships, port side." . . . New judicial precedents were set up. . . . An English judge decreed that rudeness to a mother-in-law does not constitute grounds for divorce. . . . A Missouri judge ruled that a wife short of ready cash has a legal as well as moral right to rifle the pockets of her sleeping husband. The judge added: "Why even my wife does that and I can't do a thing about it."

One of the week's patterns was blood-stained. . . . In Pittsburgh, Pa., a coroner's jury scored comic books as a contributing factor in the death of a twelve-year-old boy who had hanged himself from a cellar rafter. . . . The boy's mother revealed her son was an incessant reader of comic books. He hanged himself while re-enacting a scene from one of the books. . . . Run-of-the-mill comic books are pumping false and decadent views of life into millions of young American minds. . . . There is nothing comic about that. . . . Comic books are misnamed. . . . They might with more exactitude be called tragic books. JOHN A. TOOMEY

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Correspondence

Student initiative

EDITOR: Mr. Martin McLaughlin's article on college students in the September 13 issue of *AMERICA* deserves a passing mark. It is on the side of the angels. Yet it needs some correcting.

Mr. McLaughlin and the more zealous student leaders should make certain that their logic is as long as their challenging statements—else the fear criticized in the article will seem to have some basis in fact. My corrections may serve to illustrate.

It is stated that the National Congress of the NFCCS was not permitted to take a stand on universal military training "because their proposed resolution, prepared after extensive research, did not agree in every detail with the position of the hierarchy." Students of logic remember the fallacy of the false cause. This is a nice example of it. As one intimately acquainted with the situation, I exercise my right to contradict without proof the alleged reason set forth without proof.

"Perhaps it is immaturity that is feared." Perhaps a partial basis for this is found in the question raised in the article: "Why, for example, was it necessary for NCWC's Youth Department to insist that a veto power over the NFCCS activities in matters of faith, morals and discipline" be written into the new constitution of the Federation?" The answer is (if an answer is desired) that it was not necessary to insist on this veto power at the constitutional meeting. A minority of the student delegates did not want the phrase included. They admitted that ecclesiastical supervision was necessary, but that it should be implied. The majority opinion concluded that what was implied might as well be expressed for the information of all and sundry. Again, there was no need of insistence from above. This is a poor illustration of the educator's fear of "student initiative." The example might better illustrate a student's unfounded fear of faculty's fear of student initiative!

I am for student initiative and responsibility and the desirable by-products in both student and post-college life. However, I sympathize with educators who see evidences of immaturity

in the hasty opinions, rash judgments, lack of reflection and careful examination of facts exemplified by some students. I wish Mr. McLaughlin had not exhibited some of these qualities in his otherwise excellent article.

CHARLES E. BERMINGHAM
Director, Youth Department, NCWC
National Chaplain, NFCCS
Washington, D. C.

Encouragement for Catholic scholars

EDITOR: Answers to many of the problems raised in the article "Needed: Catholic Economists" (*AMERICA*, Sept. 13), were given by Father John O'Brien in "Developing Catholic Scholars" in *AMERICA*, June 7, 1947. I have in mind heavy faculty teaching loads and lack of encouragement to faculty members to undertake research, as factors which explain in part the few books or studies produced by Catholic economists.

There are also situations in which those who control university policies are not too much interested in the teaching of the social encyclicals. It is often much easier to find benefactors interested in research in the physical rather than in the morally important social sciences.

We also find often that Catholic authors are given little encouragement by Catholic universities, which fail to adopt their texts. One such text containing material on social Catholic thought was referred to in a review in one of the secular learned journals as "without doubt one of the most able books in introductory economics."

I recognize that many of our Catholic colleges are not financially able to reduce the teaching loads to the extent necessary to encourage research. It should be noted in this respect that small colleges and colleges without large endowments or state support were very slenderly represented among the hundred participants on the program of the American Economic Association to which Miss Duffy refers in her article.

Father O'Brien states that "intimate participation by our faculty members in the work of the learned societies and generous attendance at their meet-

ings are conducive to the development of top-ranking scholars and to the prestige of every Catholic university." Only twenty Catholic colleges were represented at the Atlantic City meeting of the Catholic Economic Association. Representatives were present from only eight of our fourteen largest Catholic universities.

We certainly cannot expect secular learned societies to recognize Catholic groups if our own universities do not encourage faculty members to participate in Catholic association meetings, and make it possible for them to attend.

It is encouraging to observe the emphasis given to the ethical aspects of economic subjects in the articles and editorials in *AMERICA*.

LOUIS F. BUCKLEY, President
Catholic Economic Ass'n
Cleveland, O.

Tri-State Catholic Congress

EDITOR: This is just a brief appreciation of the recent Tri-State Catholic Congress held in Grand Rapids, Mich. I should like, through *AMERICA*'s columns, to circulate as widely as possible what seemed to be the sentiments of hundreds of persons with whom I came in contact.

Church leaders, through the NCWC, showed that they need and want zeal and understanding cooperation of the laity of all ages and in all walks of life. Uneducated yet experienced laborers, clerks and housewives, participated creditably alongside highly competent persons with degrees. The 'teen-agers, especially, showed that they had competence, understanding and enthusiasm to meet the challenge of modern paganism. As one of three speakers at a youth meeting, I noted with what interest—and not merely polite—attention all speakers on the program were greeted.

Through the Tri-State Congress, the Catholic Church in the United States showed how zealously interested she is in the welfare of everyone. The hierarchy demonstrated how anxious they are to afford the laity every opportunity to render competent service. I know the hundreds of delegates will carry back this message to their dioceses. I trust the Grand Rapids meeting was but the first of a lineage that will eventually prove a wellspring of divine grace for our country and for the whole confused world.

ROBERT L. OTTO
Cincinnati, Ohio

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